

# MISSIONS



MAY 1922

# Missions' Denominational Directory

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## Question Box

(Answers found in this issue of MISSIONS)

1. What did the two mules refuse to do sometimes?
2. In what school were all the students who entered as non-Christians converted and baptized before the year was over?
3. Where was Mrs. Capp going as she tied on her bonnet?
4. Who did what the pastors ought to have done?
5. A young woman in Cincinnati gave an invitation to a revival meeting—who was won to Christ by it?
6. What did a King of Sweden say of a Baptist leader?
7. "You will kill yourself if you do," said his friends. What did he answer?
8. How many foreign mission fields have Northern Baptists, and how many enrolled church members in these fields?
9. Ninety per cent of the graduates in the past six years were Christians. What is the school?
10. Why was there special joy over twelve young men who were baptized at Ongole?
11. How many baptisms among the Karens in 1921?
12. In ——— states upwards of ——— conferences have been held. Fill in the figures.
13. Nearly 4,000 have publicly confessed Christ. In what state?
14. Whose favorite chapter is the ninth chapter of John?
15. Who has the Kaiser-i-Hind medal after 37 years of service?
16. How did a nine-year-old Crusader win the foot of dimes?
17. What church sent back its church edifice gift after 30 years?
18. Where do children keep on their coats and stay through Sunday school in an unheated room?

The Chinese girls on the cover are Ruth and Martha Sum, daughters of Rev. Sum Sing, Colporter Missionary among the Chinese in Northern California, in oriental and occidental costumes.

### PRIZES FOR 1922

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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# MISSIONS

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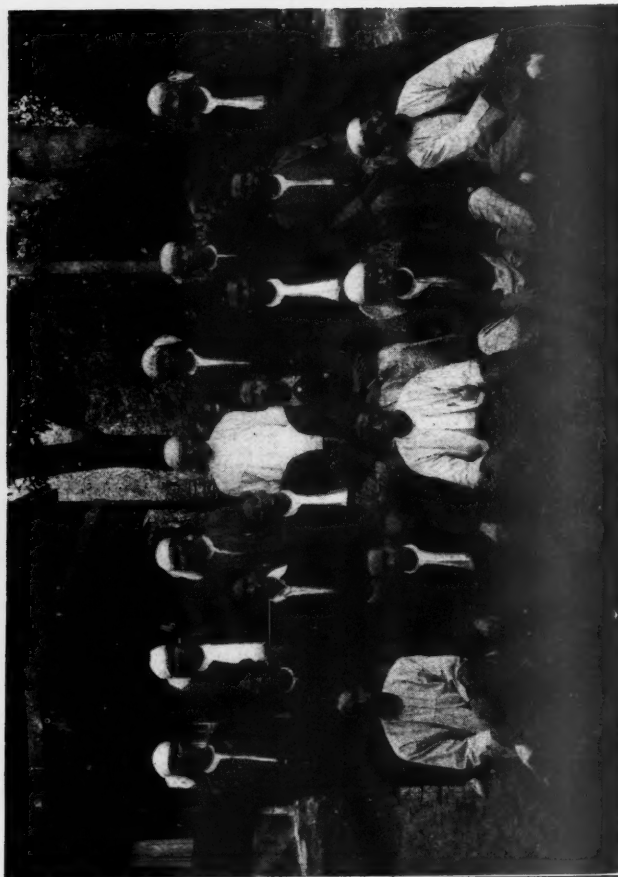
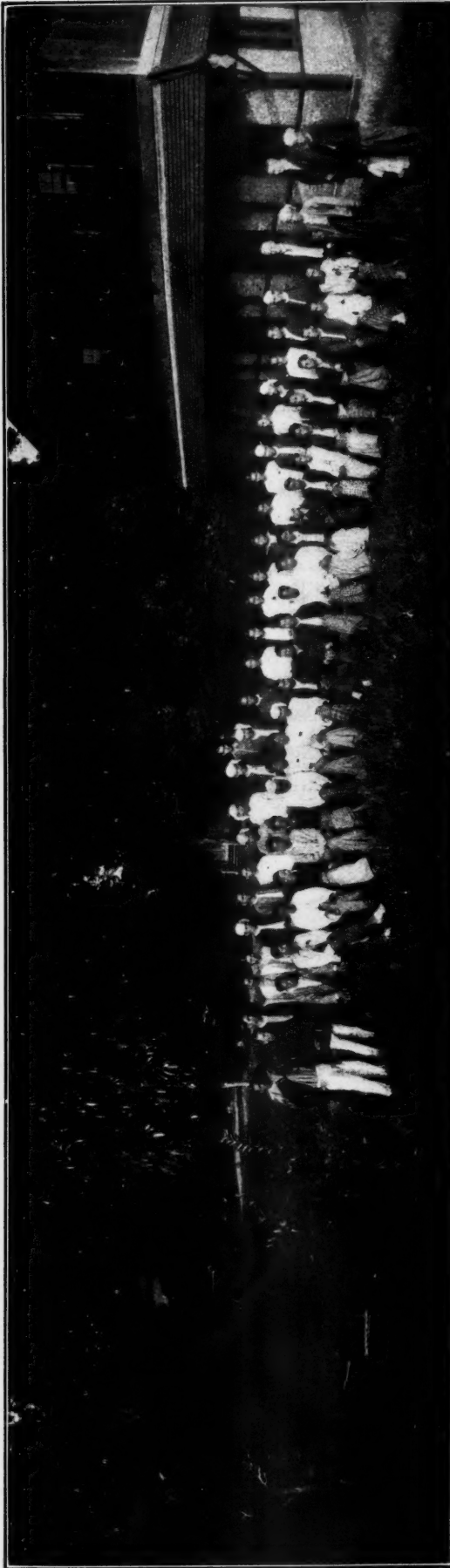
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ONE OF OUR GREAT TRAINING SCHOOLS—BURMAN THEOLOGICAL SEMINARY AT INSEIN, BURMA

Upper View—Faculty and Students for the year ending January 31, 1922. Lower View, left—Graduating Class of the Seminary, 1921-1922. Right—Home of President and Mrs. McGuire, Seminary Hill, Insein. This is the Seminary to which the late Dr. D. A. W. Smith gave so large a part of his long life. It is in true sense his monument, and his influence abides as a benediction



# MISSIONS

VOLUME 13

MAY, 1922

NUMBER 5

## In the Vestibule of the May Issue



MISSIONS devotes a large number of pages in this issue to the vital subject of Evangelism. It brings news that must cheer the hearts of all who are interested and engaged in spreading the Good News of the Kingdom.

To know that during the past nine months there has been an unusual evangelistic movement in all parts of our country, and that in the foreign fields also the tides of the Spirit have been rising, is an encouragement greatly needed in the present hour. While most of the space is given to news of actual results in the field, the reader will find stimulation in the messages from pastors who infuse all their ministry with the truly evangelistic spirit.

We can now see the effect of the plans for a widespread evangelistic effort initiated by the Home Mission Society's Department of Evangelism, and carried on in co-operation with the states. The state directors have called upon the pastors and have been met with a hearty response. Churches that were in need of help have been revived and put on a new level of hope and service to their communities. Read such reports as have come from Ohio and New York, Oregon and New England, and you will realize something of the scope and success and promise of a well directed and general movement that does not rely upon spasmodic and sensational methods but utilizes the spiritual power of the pastors and churches. It is probably true that this has been one of the best years in the life of hundreds of our churches. And it is when the voice of the convert is heard that vexatious problems in church life find solution and trifling critics lose their vocation.

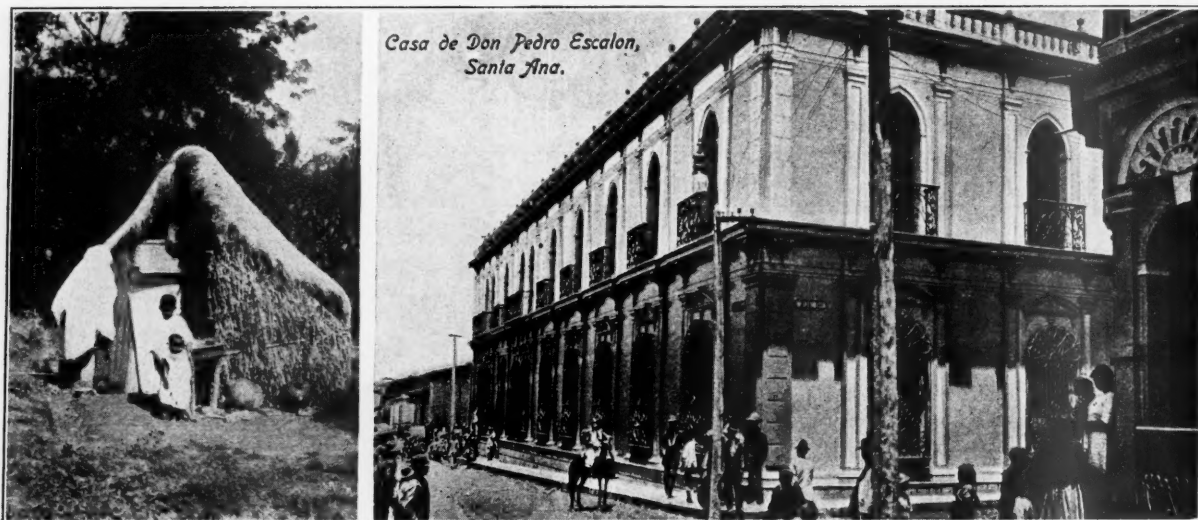
Special numbers do not mean that MISSIONS loses its variety and range of topics. The first article deals with Dedication Day in San Salvador, a Central American capital little known to most of us. Then a woman missionary in Assam sets forth convincingly how all our work in foreign fields is genuinely evangelistic—something not yet fully understood. The Editor reviews "The Soul of an Immigrant" as one of the books that ought to be widely read as a new introduction to the aliens who come to make either good or poor Americans. If you do not find this more stirring than fiction, question your judgment. The facsimile of the Welcome Address presented

to Dr. and Mrs. Robbins by the "Baptist Christians attached to the American Baptist Church, Bezwada" (India) reveals the courteous qualities of the people as well as their gratitude for the gospel message and messengers. We hear from Dr. Robbins, Dr. Ferguson, and a special correspondent concerning the Telugu work. The picture of Helen Keller and her Bible is made effective by her words. Mrs. Ilsley gives us a glance at a Pioneer Sunday School among the Mexicans in our own country. Mr. Lippard opens the doors to Shanghai Baptist College, which is training Christian leaders for China. Miss Jackson describes the conference at which a new student movement was launched, to do for home missions what the Student Volunteer Movement has done for foreign missions, with view, however, to the inclusion of all mission work, which we have come to see as one. Dr. Stump has a live page on Developing the Latent Leadership, that should encourage many a disheartened church. It is simply wonderful what can be done when a new spirit is introduced, and "I can" takes the place of "Can't be done—never has been!"

The Open Forum is running over with good things, and we also have to allow the World Wide Guild and Children's World Crusade to overflow their ordinary banks, they have so much to tell and do. We wish we could print some of the original letters the youngsters send and convey through printer's ink the vigor and interest they show.

The World Field, too, is attractive because alive. Don't miss "Shuling for a Library," and "The Green Colored Family"—or any of the rest, for that matter. We try to pack much in those pages, and many fields and friends among the missionaries are there represented in brief. A paragraph often influences one more than a page—of course, depending on the character of the paragraph.

Look on the third cover page for the rates to Indianapolis. From all points except the Pacific Coast States (which give practically a round trip for one fare) round trip tickets will be sold at one and one-half the regular one-way rate, using the same route returning as going, on presentation of identification certificates at any local station. These certificates may be obtained from state secretaries or by application to W. G. Brimson, 125 North Wabash Avenue, Chicago.



TYPICAL HOMES OF POOR AND RICH IN SAN SALVADOR, CENTRAL AMERICA

## Dedication Day in San Salvador, Central America

BY MAY COVINGTON

AS THE train rolls into the station of San Salvador, the capital city of this new Central American State, you are immediately surrounded by a crowd of little boys begging to carry your baggage, while others are shouting, "Here's a carriage," or "Come with me, I have an auto and will take you to your destination cheap." But after greeting the many believers who have come to the station to meet us, we push our way through the crowd and take the little street car, pulled by a couple of mules, which take us galloping along the street, but which, too, sometimes refuse to climb a hill until all the passengers have gotten out of the car.

We pass some very nice looking buildings, and you are surprised to learn that that large cement edifice with iron bars at the windows is a private house. Yes, the rich people here have some very beautiful, modernly equipped homes. But in a few minutes we have left the center of town and you begin to see here and there the adobe houses and even the little straw huts; for thousands of the very poor people live in no more attractive places than this hut in the picture. Along the street we see women coming from market with their baskets of fruit and vegetables on their heads. Truly it will take a while for us to get used to the different customs and ways of these people of the south.

Sunday morning dawns bright and clear. Again we take the little street car down to the church. This is to be a day long to be remembered in El Salvador, and especially by the Christians; for it is the day when the new church building in the capital city is to be dedicated. "What a beautiful little building it is," you say as we approach, "and what a crowd of people have gathered already, for it is not yet nine o'clock." Soon a hymn is sung, prayer offered and then Mrs. J. G. Todd turns the key and opens the door of this new building for the worship of God and the preaching of the Gospel. The large auditorium is filled with people while with great dignity and solemnity the formal dedication takes place. It

seems we can almost hear the words, "The Lord is in His holy temple, let all the earth be quiet before Him." People had gathered from all over the State, and for three



OUR BEAUTIFUL NEW CHURCH, SAN SALVADOR

days enjoyed the special conferences from which they returned to their various stations with renewed courage and faith in the "God who doeth wonders."

Among the ten organized churches we now have four church buildings, and two more are needed immediately, for the work is growing so fast in some places that the little rented halls are in no way sufficient.

Let us look at some of the details of the work. For instance, the great problem and responsibility for our young people. There are a few young people's societies, where they are beginning to learn how to work for Christ; and from among them have come several young men and women, dedicating their lives to definite Christian service. But how shall they receive the necessary preparation? In the whole of Central America there is no training school where they may study. Three of the young men from this country are now in the seminary in Mexico, and one of the girls is in the Baptist Hospital there. Another with the help of the missionaries has prepared herself to help in the school in Santa Ana, and several more are learning how to teach Sunday school classes. The Baptists already have a beautiful site in San Salvador where we hope some day to see a training school.

I wish I could picture to you the sufferings and needs of the babies and children of this country! And the thousands of over-burdened, care-worn mothers, ignorant of the first principles of hygiene and health! Your heart cries out as mine does, "something must be done for them." In a few places where there are those who can carry on such work, there are women's and mothers' meetings which are helping to realize our slogan, "Christ in every home."

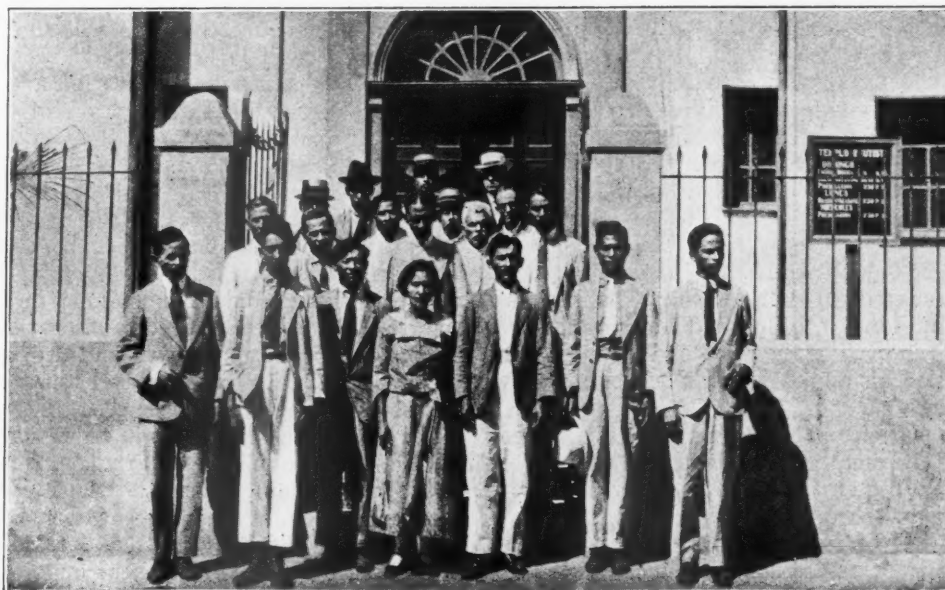
The people of these countries are a friendly, pleasure-loving people; and in the great task of their evangelization we must not forget their social needs. Now and then afternoons in the park are provided for the children; social evenings and games for the young people; good literature and special meetings for the men and women; annual picnics and Sunday school field day help to cultivate that side of their nature. We remember the loving ministry of healing which was emphasized by our Lord, yet in this country with its million and a quarter of people there is no medical work whatever under Christian auspices.

From far up in the mountains,  
From the pueblos by the sea,  
From the city, from the country,  
Wherever they may be

Comes the call of hearts now hungry  
For the true and living Way,  
For the Light upon their pathway  
At the closing of the day.

Shall their cry remain unheeded?  
Shall they still in darkness live?  
Have we seen their lost condition?  
Have we nothing we can give?

Master, who in love didst save us,  
May we ever hear Thy call,  
Give to Thee our heart's best treasure  
Pleading, "Jesus save them all."



THEOLOGICAL CLASS TAKEN ON STEPS OF NEW CHURCH IN SAN SALVADOR. THIS ILLUSTRATES THE CLASS OF STUDENTS WE ARE GETTING. IN THEM LIES THE HOPE OF EVANGELIZATION IN CENTRAL AMERICA. THESE STUDENTS ARE ZEALOUS EVANGELISTS, PREACHING THE GOSPEL WHEREVER THEY GO



## The Evangelistic Emphasis

BY MISS LINNIE M. HOLBROOK OF TURA, ASSAM



ALL true mission work, like a pyramid, has many sides that converge at one apex and that apex points upward. Our mission enterprise has many phases and each phase has for its ultimate object the bringing of men into living, vital relation with Jesus Christ. In this article I would like to take you back in thought over the whole year's work and show you briefly how our work does converge into this one thing.

On the last day of the school year I sat on the floor with the kindergarten children. We could stick our fingers through the walls of the house anywhere and the sticks and stones we used for counting fell through the floor. But conditions did not matter with the little folk. They were as eager to show me how much they knew as any American child would be. They had learned all the things that children in kindergarten do learn, *but what amazed me was the amount of Bible knowledge they possessed.* They answered Bible questions from Genesis to Revelation as readily as they gave the sound of the letters from *a* to *z*. The Bible characters were as real as the people of their own flesh and blood. Heathen and Christian children alike carry this knowledge back into the homes. This was only a kindergarten but it was evangelistic.

The girls in our Middle English School are required to take the regular government course of study and five days in the week each class has one period of Bible study. Examinations in the Scriptures are required as in any other subject for promotion. Every teacher is a Christian, and *during the year all the girls who were not Christians when they entered are now Christians and have been baptized.* These schoolgirls have a prayer-meeting by themselves each evening before their study period. Now and then I slip in and listen. I have never attended better prayer-meetings in India than those conducted by our girls. At times they seem to forget themselves entirely and the needs of others become their one petition. One morning I asked one of the girls what were the first words she spoke that morning and to whom she spoke them. I fully expected she would answer that she had said good morning to her friends, the girls who slept nearest her. She answered, "Teacher, I said, 'Thank you for this new day,' and I said it to God." These girls are from all over the hills and will be the wives and mothers of the next generation. This was only a girls' school but it was evangelistic.

At the lower end of our compound there is a mission hostel for boys. During the year Rev. F. W. Harding has had 53 boys in the hostel. These boys attend the government Middle English school. Each teacher in the government school is one of our Garo Christians. Although these Christian teachers are not allowed to teach Bible during school hours they have Bible classes outside schooltime. A splendid Christian Garo man is at the head of the hostel, and a clean, wholesome, Christian spirit prevails. These boys attend all our church services, are members of our Sunday school, have a young men's meeting in our chapel every week, and from week to week go out in little bands to preach to the heathen who come to the Tura market. A Christian man told me that the

first time he heard of Christ was at the market-place where the schoolboys were preaching. He saw their picture roll and heard them sing and then listened to the story that changed life for him. This is only a hostel but it is evangelistic.

There are 77 mission schools in the district. Some of these schools are five and six days' journey from Tura and have not been visited by a missionary in years. We keep in touch with the schools through the Inspector, the monthly reports of the teachers, and through correspondence. Each teacher is a Christian man and sends the results of his work, Christian boys and girls, to Tura for higher education.

This year I visited one of these villages which is five days' journey from Tura. The children had never seen a white woman before. I found the teacher in a school-house of bamboo and grass, made by the village people, with earth for the floor and holes for windows and door. The only modern thing in the place was a small black-board. The children sat on the floor and used fresh leaves for paper and sticks for pencils. I looked over a bundle of the leaves—multiplication tables, spelling lessons, hand-writing, drawing, composition, etc. Besides the regular school work, the teacher taught and lived the Word. He preached on Sunday, conducted the Sunday school, helped in the prayer-meetings and conducted a boys' meeting weekly. The village people did not know what they would do without him. The children of both Christian and non-Christian families entered his school *but all were Christian when they finished.*

Last Sunday morning one of our old schoolboys preached an enthusiastic sermon to us. A few years ago, while he was in school here, he had a vision of his people's need, and only by much persuasion and prayer did we succeed in getting him to finish two years' work. After he finished his course he went to a village where there was not a single Christian or a man or woman who could read or write. Some time later we learned that he had a fine school of boys and men. Still later he had three boys ready for baptism. These are only village schools but they are evangelistic.

We are trying to do some building in Tura but it goes slowly. If you were obliged to take your saw and a big knife and not only cut down and saw up the trees but bring the sawed timbers several miles on your head I suppose building would go slowly with you, too. That is what the men here must do in order that we may build. We have a few buildings nearly completed. A neighbor brought two heathen men to see the interesting new cook-house for girls. It has a cement floor, board walls and a tin roof instead of the usual dirt floor, bamboo walls and grass roof. The men looked the building over and then one turned to me and said, "Teacher, you love the Garos much." "What makes you think that?" I asked. "This cook-house is a witness," he answered. "Do you know why we love you?" I asked. "Yes," was the quick reply, "because you love Jesus."

For three years we have had one term a year because there have not been enough missionaries to do the teaching and care for the other work. During the three years,

86 pupils have been admitted to the school—23 teachers, 16 farmers, 15 evangelists, 7 pastors, 9 Middle English schoolboys, 10 wives and 6 others. Of this number 46 per cent have been self-supporting, 35 per cent were mission workers, and 19 per cent had work scholarships. The school course has covered church history, homiletics, religious education, pastoral theology, Biblical theology, interpretation, and Old Testament history. Mr. Harding has charge of the school. It has been my privilege to teach Old Testament history, from Genesis to Judges. This year 58 pupils were enrolled, 10 of them women. We had all in one room and in one class. I have taught classes of 60 young Garo men and women before, but never a class like this one. They ranged from pupils in the second class, lower primary, to high school graduates, from school boys of sixteen to middle-aged men whose faces showed the result of their fight with Satan, from men so poor that they only owned a loin cloth, a shirt and a blanket, to those who were in full European dress. But all were Christians and all were in the school for one purpose. There were no arguments, no criticism or idle questioning. All were eager, earnest, intent on getting all

the knowledge of God's Word and all the spiritual help possible in the short time that was theirs. Repeatedly, when some fellow did not understand and would ask for information, unless I could answer him briefly, the pupils would say, "Teacher, go on with the lesson. We understand and we will make it clear to him after class." After class we would see them making the boy "understand." With Bible, maps and blackboard we traveled over sacred ground, and to see a face light up here and an eye brighten there, and the look of joy on the face as an old truth became personal possession, was worth all the hours of prayerful preparation needed for each day's lesson. They were jolted out of old ruts and traveled new roads and a great faith seemed to grip them. As we closed with the last lesson of Joshua, one stood and led in prayer, saying:

*"O God, our Father, we too like Joshua, have not the gifts of Moses. We are one talent men, but if we under Thee may be as strong and wise and true to the great trust Thou hast committed unto us as leaders, as was Joshua, and his epitaph 'The Servant of Jehovah' may be ours at the end, we can ask nothing greater and the praise shall all be Thine. Amen."*



TRAVEL BY TOGEOW

### Itinerating by Togeouw in China

Mrs. Lucy Seaman Bainbridge in her most interesting book of stories entitled "Jewels from the Orient," which ought to be found in all our missionary libraries, gives a charming picture of missionary touring in China. Her picture of the jingling of mule bells, loud scoldings and noisy jabberings of muleteers, of the purchase of supplies, of the bedlam in the morning when the start was to be made and of the ineffectual efforts to cheat the missionary host, who knew all the tricks and could not be cheated, is thoroughly oriental. The illustration above shows the vehicle in which she was to make her 50-mile journey. "How that togeouw swung and danced and rocked and jerked, up and down and back and forth! The miseries

of the Atlantic in a storm were nothing to this. The mules which carried this wheelless cart, one in front and the other at the rear, seemed to take real satisfaction in their see-saw motion. . . . The close of the last day of this itinerating trip had come. Mrs. Capp, upon whom, as leader of the party, the most care necessarily rested, looked worn out.

"Is not your day's work done? Where are you going?" I asked, as Mrs. Capp tied on her bonnet. "Will you come with me?" she replied wearily. "I cannot rest yet, for perhaps there is some soul in this village who will never hear of Jesus if I neglect this evening's opportunity." (F. H. Revell Co.)



## "The Soul of an Immigrant"

A REVIEW BY HOWARD B. GROSE

### I



HIS is an entrancing and enlightening story. As an instructor to those who honestly desire to do something in the way of Americanization it is of great and positive value, because it gives insight into the soul material with which one has to work. Of

course language study is good and often the best way to begin making America seem more homelike. But doubtless the greatest obstacle in the way of success on the part of the earnest Christian worker is ignorance of the foreign environment out of which the immigrant has come, and the background of tradition and religion which he brings with him to the new country. Appreciative understanding is a prime requisite, and this comes from such life records as are given us by Rev. Constantine M. Panunzio in this volume which forms one of the noteworthy Macmillan publications of the year. Varied emotions will be experienced by the reader and thrills not a few if he be not callous to human feeling; but the result will be a new interest in the newcomers, and assuredly a resolve to make the way easier for as many of them as possible.

The author tells us that when he was a schoolboy in Maine in 1905 he was first induced by a schoolmate to tell how he happened to come to the United States. He was led to repeat the story innumerable times before many groups in many places, and finally was made to realize by a teacher friend that it was a plain obligation to publish the narrative, as a duty to his adopted country and a means of awakening sympathy for the "foreigner." That teacher friend rendered a public service.

"The story is a simple one; it is that of a sailor lad who nineteen years ago left his native country and through a series of strange incidents came to the United States and through another series of strange circumstances came definitely and consciously to adopt America as his country. What happened during the period; how he found his way into the immigrant community, how he secured his first 'job,' how he was ensnared into peonage, how he was robbed and then dragged into prison, how he was led into unlawful acts, how he freed himself from the grip of unscrupulous peoples, how he struggled to secure an education, to get naturalized and to fit into American life; these and many other experiences, typical of thousands of immigrants in this country, are told frankly and boldly."

This indicates how interesting must be the details which fill in this outline. Stress is laid upon the fact that if the narrative has any particular value it grows out of the fact that it recounts the struggles of an *average immigrant*. "It is not the life story of a Jacob Riis, an Andrew Carnegie or an Edward Bok, but that of an immigrant lad who has been neither too successful nor too unsuccessful." Much above the average in parentage, pluck and purpose, the reader will probably conclude, but the author is sincere in his hope that his story suggests, and in constructive way, what helps or hinders the *many* in or from becoming useful American citizens.

So here we have the honest story of the soul struggles of

an Italian boy, and a South Italian at that, told too frankly, he fears, but with this one desire—"that this little book may help Americans to understand, a little more fully perhaps, what fire the immigrant passes through as he lifts his face toward the real America." That desire cannot fail of realization.

### II

In at least one most important respect this immigrant differed from the great majority of South Italians who come to America—he was of an educated and influential family tracing back to the twelfth century and a French monk who abandoned the monastery, married and established a family in northern Italy, his descendants later going down into sunny Apulia, where they rose to the ranks of petty nobility and gave to Italy many professional men. Constantino was destined for the priesthood by his grandmother, who was the controlling factor of his early life; but his own early disinclination for study could not be overcome by the severe discipline of his father, who was university educated, or the unsparing rod of his teachers. One of eight children—four boys and four girls—with a mother to whom he pays beautiful tribute, he describes the home life in Italy charmingly, showing sides not commonly known to us, explaining the undying love for the native land. Nothing could distract the boy from his growing love of the sea, "whose call was in my very soul," he says, and at last the family was compelled to yield to his desire, in order to save him from going to ruin, as the leader of a gang of "bad boys." In 1897 he applied for a sailor's pass book and enrolled in the crew of a coasting schooner; next made voyages to different parts of Europe on merchant ships; and in 1902 realized the dream of years when he found himself on the brig *Francesco* bound for America, concerning which he had a very misty notion, but all of an imaginative youth's romance. After a voyage of sixty-one days he landed in Boston Harbor, the evening before the Fourth of July. He was already homesick and ready to go back home, having been sadly mishandled by the cruel crew and still more cruel captain. Stating his desire to return home to the captain and asking for his wages, he was kicked out of the cabin, and immediately planned to escape. Then he would earn enough money somehow to buy a third-class back to Italy. This hope was long cherished, but it was to be years before that home voyage, and he little dreamed of the experiences that were to lie between.

So he set foot on American soil in Boston, with his sea chest, sailor bag, and fifty cents remaining out of a dollar the captain had given him. Leaving his goods with a friendly barber of his race, for five days he sought for work, with a loaf of bread a day for food, and a recreation pier for bedroom. "One night, very weary and lonely, I lay upon a bench and soon dozed off into a light sleep. The next thing I knew I cried out in bitter pain and fright. A policeman had stolen up to me very quietly and with his club had dealt me a heavy blow upon the soles of my feet. He drove me away, and I think I cried; my first American cry. . . . Those first five days in America



have left an impression upon my mind which can never be erased, and which gives me a most profound sense of sympathy for immigrants as they arrive."

Then he ran across a French sailor, Louis, and they shared lots for a time. First in an Italian colony boarding house in the North End, where fourteen people were packed into the three rooms! The "peek and shuvle" brigade had them for two days only; and we learn why so many Italians under the padrone system become practically prisoners after reaching "free" America. The eloquence of a padrone led the young fellows to enroll for a job only twelve miles from Boston, with \$1.25 a day pay and a "shantee" to sleep in, etc. Three days later, wiser and penniless, they were walking across country, and coming on a manufacturing village got work sorting old rags, but soon had to quit because the Russian workers would not work with Italians or French—race lines cropping up even there. The next experience was with an employment agency which offered work "in the woods of Maine, wages \$30 per month, board and room; good healthy job." That sounded good indeed, and while neither had any idea what "woods" were, nor where Maine was, the wages promised return to Italy and presently they were herded like cattle in a common coach, and all night and until afternoon the next day, with no food save the little each man had brought with him, were jolted northward until landed at a small shack of a station, named Norcross. Then a trip on a small steamer, dangerously overcrowded, landing in the heart of a solitary forest. "I knew then what a 'woods' was." At last something to eat, and the first taste "of pork and beans, molasses cookies and coffee and 'cream',"—the inviolable fare. Nine days of this intolerable existence, and with Louis he set out secretly on the return to anywhere so it was out of the "woods." Incidentally he had gained knowledge of a system of "peonage" which he believes still entraps and holds thousands, mostly Scandinavians and Slavs, for months at a time. The story of escape is exciting, and the boys who love adventure and hairbreadth escapes will enjoy these chapters. We should like to follow on through the help of a rival camp, and the vivid description of the life in a Maine village, where he was made to change his name to Frank Nardi, was hired by a farmer who cheated him out of his hard-earned wages after six months' work, and was led to hate America with all the strength of his young soul. His next experience was arrest and an unforgettable night of terror in jail, for stealing a ride on a train to Boston, to seek justice; the kindness of a humane judge; the forced return to Stacyville, and employment by a farmer who was a "bootlegger" and used him as a decoy. Ignorant of prohibition laws he was victimized and his Americanization was going on apace. Read this carefully:

"Life was now becoming hopeless in the extreme. I began to suspect every one with whom I came in contact and to doubt whether there was such a thing as right or justice. Here I had worked for nearly a year in an

attempt to earn sixty or seventy dollars to return home, and I had been deceived at every turn, and those whom I trusted had proved to be traitors. I had made sacrifices; I had been subjected to humiliation, to reach a worthy goal, only to be taken advantage of, only to find myself penniless, and what was infinitely worse, to be forced into a life of lawlessness. Those who would understand the so-called waves of crime and lawlessness among the non-English speaking groups in this country, need to know something of experiences such as these. Then and then only will they comprehend why helpless human beings, facing injustice and treachery, become reckless; while society hurls them into dungeons as outcasts or criminals. Now that it is all over, I am thankful for these experiences, for they have taught me to know and understand the struggles of humanity, especially of the 'foreigner' in this country."



CONSTANTINE PANUNZIO

### III

Two incidents in this life are here in point. The first occurred in Italy, in childhood days. While they all received instruction, he says, mainly as to good manners and proper conduct, "our religious education was very limited, almost a negligible factor in our lives. Religion was considered primarily a woman's function, unnecessary to men, and a matter about which they continually joked. Even for the women of our household, religion consisted simply in going to confession perhaps once a month and in going to mass every Sunday." The men spoke disparagingly of religion, complained of the corruption of the church, and of the exorbitant expenditure of money in connection with the numerous feasts. "I remember attending Sunday school only once in all my boyhood days."

Now for the first acquaintance with the Scriptures.

"The only religious reading I ever did as a boy—I was about ten years of age—was once when I was left alone in the house. I ransacked the place, as boys will, and finally ran across a book of 'Bible stories.' How such a book ever got into our home I cannot say. I squatted myself down on the floor and devoured some of the chapters. All the while I was conscious of my wickedness in reading such stories, but it did not occur to me that my grandmother was sinful for having such a book in her house. Even so, to me that reading was most sweet. One of the stories was that of the Resurrection of Jesus. It made a deep impression upon my mind. It puzzled me; I could not figure out how Jesus could walk again on earth after he was dead. But I never let it be known that I had read the story. I was afraid I would be punished for reading the 'Bad Book'."

The second eventful incident is thus described: "It was while waiting for an answer from Sherman (a neighboring place where it was thought work might be had) that an event, strange from the purely human point of view, occurred. As it helped to change the whole course of my life, I will simply relate it here and leave it to the reader to draw his own conclusions. In the little brick school-

house in the village of Stacyville, a zealous young Baptist preacher was holding evangelistic services. One evening John Brown, in one of his drunken fits, asked me to 'go to church' with him. We have already seen that my religious teaching had been very scanty, and my ideas about Protestantism were not at all favorable, as I had been taught that this was atheism and the worship of Satan. Knowing that these were Protestant services, I refused to be contaminated by attending. I did not go that night, nor the following, but Brown kept insisting; so on the third evening I went, thinking perhaps it would do me no harm.

"Three of us went together. We seated ourselves in the back seats, which, later I learned, evangelist preachers call 'sinners' seats'. I listened to the songs and the preaching, though I could not understand what the preacher was saying, nor the meaning of the songs. But during the meeting something gripped the very soul of me. What really happened I cannot tell, but something very real and powerful was transpiring in my consciousness. Although neither that experience nor any subsequent one made me very religious, in the strictly Puritan sense of that word, yet for the first time I thought of life in terms of service. What relation the experiences of the preceding months had to the conditions which made me susceptible to the influence of this atmosphere I cannot say. It is exceedingly difficult from the human point of view to explain such occurrences."

How true that the Spirit cometh not with observation. And how little the zealous young preacher, who was trying to snatch some brands from the burning in that "hotbed of all forms of iniquity," knew the result of that evening's work—an Italian immigrant started by the Holy Spirit's power in the way that led to education, citizenship, and the Christian ministry!

The description of Stacyville should engage the attention of the Federation of Churches and the missionary conventions of Maine. "Had I succeeded in getting back to Italy at this stage I certainly should have carried with me an ugly picture of America and things American. And I do not hesitate to assert that thousands upon thousands of 'foreigners' have only that kind of a picture of America to look upon throughout their lives."

#### IV

Now came a new environment and the first glimpses of the real America, as this immigrant is gracious enough to say, after his many disappointments and trials. It was a good woman who opened the door of hope for him, and in another little Maine village that he found a "genuine American home"—a Christian family. Read his description of a typical, native-born New England "Yankee" farmer, a man of genuine goodness and dignity, with a keen sense of humor, enduring patience and vehement tenacity of purpose. And what a home! The wife and mother was the most beautiful character in it, and at once made him feel as one of the family. Life here soon counteracted the abhorrence he had come to have for American life, and he had his first taste of the real America he came to love. What a lesson is contained in these words:

"Both Mr. and Mrs. Richmond were devout and practical Christian people; in their home life were practised the simple religious customs of saying prayer at meals, and of family Bible reading and prayer. Their religion

was a matter of everyday use and this impressed me profoundly. On Sunday afternoons the entire family (five daughters) would gather around the organ and have a religious 'sing.' It seems as if I can still hear that family singing, Mr. Richmond with his rich bass voice enjoying it immensely. On Sundays they also attended church service and Sunday school regularly. Naturally they took me with them, and although I was a so-called Catholic I had no objection to going to any place where these splendid people went." What a testimony to the power of Christian living that is!

Most interesting is the account of his embarrassment when the Sunday school teacher asked him who was David—since he had never seen a Bible until he came to the Richmonds; and of the views of the middle-aged preacher who came to the countryside schoolhouse. His second Christmas in America was spent with the Richmonds, and in that home he saw his first Christmas tree. He had learned enough about it to have a present for every member of the family, and there was one for him—a small copy of the New Testament. What followed must be quoted, adding as it does one more witness to the transforming power of God's Word:

"I was much pleased with it and immediately set myself to the task of reading it, not so much because it was the New Testament as because it was a book in English. That Testament became my reading book in the months that followed. I soon discovered that there was much more than English in it. The Book of Romans made a special appeal to me, chiefly because it made me feel proud to have been a descendant of the people to whom the writer had addressed the letter. The twelfth chapter, however, went much deeper. It was the first piece of moral and religious teaching which I understood. That passage so perfect in diction, so lofty in sentiment, so genuinely practical in its teaching, appealed to me profoundly. I set out to memorize it and soon did so. Often I sat up late into the night, shivering in my cold attic room, reading and memorizing that chapter. It was the first passage of any nature that I learned to repeat in the English language, and I have never memorized anything better since."

How strangely the links are formed in the chain of Providence. A drinking fellow-worker importunes the young Italian to go to church, and on the third night gets him there; a young and zealous Baptist preacher speaks in an unknown tongue but touches the young Italian's soul; a Christian family opens its doors to him, and the influence of genuine religion in the home, with its family altar, leads him gladly to go with them to church and Sunday school; the present of a New Testament on a Christmas tree sets him to memorizing English, and Romans makes him proud of his birthright, while presently its profound meaning sinks into his mind and heart—the power of God unto salvation. He has found Christ in America, and is now ready for new leadings. A daughter of the family, a schoolteacher, urges him to study, and causes "the great awakening" to the need of education—another link. Private lessons follow, and he begins to study English in earnest, not now impelled as formerly by desire to return to Italy and act as interpreter, but by desire to understand the people who had been so kind and considerate, and be able to convey to them his feelings.

The teacher gave him a dictionary and a magazine and set him to work. His comment may be of profit to Ameri-

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canization teachers of English: "I have always been thankful that Miss Richmond started me out in this way. She could not have known anything of the so-called 'translation method' of teaching English to foreigners. If she did, she must have realized that I would learn more in one day by directly mastering English words, phrases and idioms than I would in a year by the thumb-hunting way of translation. I have discovered that the translation method leads a pupil to give seventy-five per cent of his attention to his native tongue and the remainder to English. What he needs is exactly the reverse. In the way Miss Richmond taught me English I found I was not only acquiring the language rapidly, but I was also learning the roots of words and through that means was getting at the soul of the language."

Then he had to leave this delightful home, work taking him to the vicinity of Skowhegan and a family related to the Richmonds. He had been there about a week, when on the 10th of March, 1904, as he was sawing a log with William Butterfield, his employer, pulling one end of the cross-cut saw, suddenly the man, stopping and looking intently at him, said, "Frank, my boy, you ought to go to school." That was all, but the words kept ringing through the boy's consciousness as a sort of challenge. "How could I go to school? I was going back to Italy! Then I had no money and no friends to help me out." Another link had been forged with a word.

What follows is stranger still, and inexplicable to those who do not believe in a superior power directing our lives. Let Frank tell it:

"One Sunday afternoon a week or so after this incident, I went up to my room and throwing myself upon my bed I fell asleep. On awakening, I saw a copy of the *Lewiston Journal* lying on a chair alongside the bed, and reaching for it, I began to turn the pages casually. My eyes soon became riveted upon one page. On it was printed the story of an Italian lad, who starting as an illiterate, had entered school, had graduated, gone to a theological seminary and had become a successful pastor. It seemed like a bugle call sounding a note of inspiration. I remembered Mr. Butterfield's words. I arose, went to the closet, packed up my few belongings and with calm resolution determined to go to school at once. How I was to get there, how I was to pay my way, I did not know; I only felt an absolute certainty that somehow I would go to the school where the poor Italian lad of the story had gone."

Certain but unconscious instruments of the Divine Will were the newspaper that printed and the writer who wrote that simple story, which inspired faith that what one Italian boy had done another could, and would, with God's help. It is pitiful to read how the very man who had told him he ought to go tried to discourage his going until he had earned money to pay his way. More pitiful still to know how he failed to get help where he had most right to expect it. He tells it best:

"In the face of the discouraging attitude the Butterfields had taken toward the proposition, I now decided to

go to the village and endeavor to enlist the help of the pastor of one of the churches. I attended the prayer-meeting that very evening, and at the close I asked the pastor if I might not have his counsel on a matter. He took me to the parsonage and I told him of my desire to attend school. I asked him if he would not be so good as to write the president of the school a letter asking him to give me an opportunity to work my way. He said, 'I am sorry I can't do that; I don't know you and I don't see how I can recommend you.' He gave me the name and address of the president, however, and suggested that I write him myself, and with that he dismissed me. I was frozen to the core by his stiff attitude and as I went out into the night my hopes began to flicker."

So that pastor failed to forge the link which fell to him, and that the chain was not hopelessly broken was not due to him but to the Higher Power. And still another bewildering experience befell Frank when he wrote to the Italian pastor whose story had awakened his interest, and waited for days, loitering about the post-office until he aroused the curiosity of a policeman, who finally asked him all sorts of questions, and not quite satisfied with the explanation that he expected a letter, told him to move along. But at last the letter came—a formal, typewritten note in English, giving the name and address of the school and advising him to write the president, but without giving the president's name. This minister, too, had failed him. Staring into the air, after reading this cool note, he told the policeman his letter had come. "I must have shown my disappointment and anxiety. He asked me to go with him; my previous prison experience, however, made me suspicious, but I finally followed him. . . . He was heading for police headquarters. Could it be that one could be put in jail for wanting to go to school?"

But this policeman forged the link which others should have forged. Or to change the figure, he was the good Samaritan while the priest and Levite passed by on the other side (possibly to attend Americanization meetings). He wrote the letter for the young seeker after an education, then took him to a good boarding-house where he stayed while waiting for an answer. A week passed and no answer came. Then the policeman said, "Something's gone wrong, my boy. You'd better go on. The president sure'll give you a chance." But that wasn't all he did.

"That same afternoon, with a suitcase of belongings and an old brown overcoat over my arm, I was off for school. Officer Allen, for that was the policeman's name, took me to the depot, loaned me his mileage; gave me an addressed envelope for its return; put me on the right train; told the conductor my story and asked him to be sure to put me off at Readfield. He stood and waved 'good-bye' as the train pulled out of the station. What a friend that policeman was to me! What a friend every policeman could be to the 'foreigner' and what a service he could render to our country!"

(Concluded in June issue)





## Evangelism as Known by Pastor Evangelists

*SUGGESTIVE AND STIMULATING WORDS FOR THOSE WHO WOULD WIN MEN TO CHRIST*

### The Message of Evangelism

FROM AN ADDRESS BY DR. CARL D. CASE

The Message of Evangelism is the presentation of the way to enter into fellowship with Jesus, God's Son. We are to believe on Him. This belief is a direct act of the soul by which it commits itself to Christ; it is the entrance of the individual into a personal relationship with Christ on the only ground upon which a companionship with such a one can be established, a mutual trust. This and this only is the way to life.

What a message of evangelism is this, that each of us can enter into personal relations with Christ, and that thus we can have life? This is no mere theory. Such an appeal works.

I remember years ago that in Brooklyn I used to preach occasionally in the old Tillary Street Mission. One night the room was filled with men in varying stages of drunkenness. I do not know what I preached about, except that I preached the saving power of Jesus. At the close of the sermon I gave the invitation for those who wanted prayers to raise the hand. Many did so. It was easy, and offered the basis for a request for money as soon as the meeting was over. Then the next invitation was for all those who wanted to be prayed for to come up in front. Many did, though not so many as had raised the hand. Then while workers prayed aloud, a fellow worker and myself divided the group, and after a brief prayer, induced each man to pray for himself. Then, as the last step, we asked each man to give his testimony for the Christ who had saved him. A man stood up. He looked me boldly in the face and told me how wicked a life he had led, taking pains to mention all his sins, and said that he had turned over a new leaf and would live the old life no more. He sat down with great satisfaction to himself and much dissatisfaction to me. Mission workers are familiar with his kind.

After others had testified, I noticed a man swaying upon his feet. He did not look me in the face; he hesitated, and finally said that he did not know, he wanted to live a Christian life, God knew, but he could not. He was a drunkard, and he knew that after he left the building the first saloon he saw open, he would go in and take another drink. He didn't want to, but he was helpless. Something came to me in that hour of a soul's need, and I stopped him. He looked up surprised.

"Friend," I said to him, "Suppose I went down on the street with you tonight, would you leave me on the sidewalk while you went in to get a drink?"

"No, sir; I wouldn't," he answered.

"Why wouldn't you?" I persisted.

"I would have more respect for you than to do that," he responded.

"Friend," I said to him, "That is just it. Now remember, when you go down on the street tonight, that Jesus is with you. Don't leave him out on the sidewalk while you go in and get a drink."

He said no more and sat down. After the meeting I was busy and when I thought about him he had gone.

But two months after that he came to my prayer-meeting. He sat far back, and I did not notice him. At the close of the meeting, while I was at the door, I saw him coming toward me. He did not look down now, but with outstretched hand said, "Jesus is with me yet."

"Thank God for that," I answered.

A month later, at another mission in Manhattan, my friend was there by my side to tell me that Christ was with him yet.

"Lo, I am with you all the days," the day of sorrow, the day of joy, the day of work, the day of temptation, the day of youth, and the day of old age. To practise and preach this realization of the promise of the never-failing Jesus is our blessed privilege.

### Everyday Evangelism

BY A. B. STRICKLAND

In studying the victories of evangelism, I have come to the conclusion that the greatest victories in the Christian church have come because ordinary, everyday church-members have done their duty, have let God work through them. Take the Earl of Shaftesbury's remarkable Christian life and service. Think of all he did for the poor and the laboring classes of England. This all came about because a humble little maid, in whom the Spirit of God was dwelling, took an interest in him. She became an evangelist and, as a result of her personal witness, won Lord Shaftesbury for Christ. George Truett, that prince of Southern preachers, was won to Christ through a humble mountain lad in the hills of North Carolina who had allowed the Spirit of God to work through him and make him an evangelist. In England, years ago, three old ladies by the roadside, dominated by the Spirit of God, were talking of the things of Christ, when John Bunyan the tinker, whose writings now stand next to our Bible in circulation and influence, drew near. He was led to Christ, because God's Spirit was allowed to work through those humble old ladies.

God is ever using boys and girls and men and women in the winning of souls to Christ. It was a young man, whose name is hardly known throughout our country, who won D. L. Moody for Christ. It was a young woman who won China's pioneer missionary, Morrison for Christ.

Some years ago there was a young woman in Cincinnati who felt that she would like to do something for her Master. The Spirit of God was talking to her. They were having special meetings in her church, and she went to her pastor and said: "I would like to help in the meetings. I will pass out invitation cards." She went from house to house in that city, giving out cards for these special meetings. Finally she came to the home of an actor, who said, "You don't want an actor to come to the meetings, do you?" She pressed the invitation upon him, and the actor came. And in this way Dr. George C. Lorimer was converted. Later he felt the Spirit of God leading him to a young lawyer, and thus Russell H. Conwell was won for Christ.

In studying the lives of those who have been marvelously used in God's service, one usually finds that the instruments of their conversion have been humble children of God who have allowed the Spirit of God to have the right of way in their lives and hearts.

What we need in our churches is more and more the recognition of the fact that if we will only let the Spirit of God use us, we can have times of great refreshing.

## Why Not More Power?

BY DR. E. A. HANLEY

Why is not our practical Christianity more Christlike? Why is it not healing the world, saving men from greed and insanity and strife? This is the question which the whole Christian world needs to lay to heart. If every church and every follower of Jesus will answer this question in all honesty, a new era of power will quickly dawn. It will not suffice for us to declare the shortcomings of others. Each must think upon his own way and give answer to his Lord.

May I tell you frankly why I believe the Christian faith does not have more power? There is just one explanation of the weakness and practical failure of our Christianity. It is that his followers have had so little of his truth and spirit in their lives. We have been so little like him. He gave his blessing to the pure in heart, the meek, the peacemakers, to those who hunger and thirst after righteousness, to those who were persecuted for righteousness' sake; and said that such would be the salt of the earth and the light of the world.

In particular, we have not, according to apostolic phrase, been "looking unto Jesus the author and perfecter of our faith." There is something in his presence which is transforming. When we see him, look to him, live with him, work with him, we are made over and are filled with his own grace and strength. He imparts to men the life-giving spirit of his own soul.

## The Supreme Task

BY DR. H. F. STILWELL

Doctor Dawson, of London, was speaking in a retreat in which I was privileged to be present, and in his intimate way said, "My brethren, there have been great advances in photography in my lifetime, and they have come about not by any additional beauty in the landscape nor by any additional power in the sunbeam, but they have come about by the procuring of a more sensitive film."

My spirit life gets coated over with the dust through which I travel, the dust of doubt, the dust of perplexity, and the dust of uncertainties. What I want is a more sensitive heart to hear him. That is what we want. May we be able to cast out of our thinking the disappointments of yesterday, the failures of the year, the conscious limitations of our own life so far as that interferes with our communion with Him, and open our minds like the mind of a child and let our Heavenly Father talk to us.

To know Him and to make Him real, to tell the story that shall mean good news to a worried world, is the supreme task of the hour. It is a task unlike any other

that is committed to us. We cannot proclaim the gospel as we can announce a paragraph of civic news. The latter is an intellectual process; the other is more than that. The gospel has within it a potentiality that we cannot define; we can simply know. If we can project it successfully, it will do the work that it was designed to do. "My word shall not return unto me void." It is the projectile power that I lack so often.

The word that I would speak to the man on the street I cannot put across, and it is that which I need—the push, the dynamic of the living Word.

## A Prayer

*We pray, O Lord, that Thou wilt save us from neglecting Thy great treasure which is worth above all else in Thy sight, the lives of men. May we not become so lost in the pursuit of our own interests and so eager for the things we love and the organizations with which we have to do, that we shall forget men have souls and hearts with the great hunger which Thou hast put there and can only be satisfied by Thyself. Help us to be true men and women. Help us to live in fellowship with this Elder Brother, our Saviour and Lord. May something of the glory of His life be reflected in our own. May Thy divine contagion of love by the power of the Spirit, which reached men of old, reach men today. Forgive us for our austerity and our blindness and all stupidity. Give us, we pray Thee, a heart of a little child, give us the loving spirit that was in Jesus. Grant that the hearts of many may be turned unto Him. Help us to be ready and willing to be used as Thou mayest be able to use us. For Thy great Name's sake. Amen.*

## The Spirit of Missionary Evangelism

Rev. Alexander Duff, minister and missionary of the Free Church of Scotland, was ordained in May, 1829, and sent immediately to India. He did a remarkable work which is described in two volumes.

In July, 1863, after thirty-four years of work, he returned to his native land, where he spent the last fifteen years of his life. A short time before his death a crowded meeting was held in Edinburgh to hear Dr. Duff present the claims of India upon the Christian world. For two hours and a half the old soldier of the cross talked, holding his listeners spellbound. Then he fainted and was carried from the hall.

When he recovered consciousness he asked, "Where am I? What was I doing?" In a moment memory returned and he said, "Take me back; I must finish my speech."

"You will kill yourself if you do," said his friends.

"I shall die if I don't," exclaimed the old man.

They took him back. The whole meeting rose, many in tears. His strength failed and he could not rise.

But gathering himself up for one final effort he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone, but if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who is ready to die for India."

His was the same spirit that was in John Knox's prayer, "Give me Scotland or I die."

## The Great Commission in Action

BY WILLIAM B. LIPPARD

**A**DONIRAM JUDSON must have been a man of heroic patience for he waited seven long years for the first fruit of his missionary career. It was in 1821, one hundred years ago, that he baptized his first convert. Since that time on all Baptist foreign mission fields a total of 376,306 have been baptized. Thus from the very beginnings of the missionary enterprise, evangelism has taken precedence over all other forms of activity.

Every foreign missionary, regardless of his increasingly manifold duties, must be primarily an evangelist. His chief aim is to win men to personal allegiance to Jesus Christ. With that high objective, the Board of Managers of the Foreign Mission Society never knowingly appoints a candidate for service abroad who fails to give evidence of a genuine evangelistic zeal.

This emphasis on the supreme objective accounts for not only the evangelistic success of the missionaries but also the encouraging and substantial growth of the entire enterprise. Northern Baptists now maintain ten mission fields with 1,853 churches, enrolling 201,655 members, of which 925, or 50 per cent, are entirely self-supporting. It would be interesting to know how many states in the Northern Baptist Convention can show a higher percentage of self-supporting churches. During the year 1920 accessions to membership by baptism reached a total of 10,483, and from preliminary reports for the year 1921 it seems that this evangelistic movement is gathering increasing momentum.

### A REMARKABLE SCENE IN CONGO

Home Secretary P. H. J. Lerrigo, M.D., recently returned from a visit to the Belgian Congo Mission, where he witnessed a wonderful evangelistic ingathering in the very heart of the Dark Continent. Standing on the shore of a little lake, surrounded by hills covered with the primeval African forest, Dr. Lerrigo saw 380 converts baptized on their profession of faith. The following extract is taken from his report:

On Sunday morning the services commenced at six o'clock when a great group of the people repaired to the bottom of the hill for an early morning baptismal service. Rev. Thomas Moody had done his best to limit the number, desiring to be quite certain that each should have given good proof of conversion before being taken into the church. The native pastors kept bringing their lists until the number far exceeded Mr. Moody's previous supposition. "You must cut the lists down," he said, and pointed out the danger of taking unconverted people into the church. The pastors assured him however that *all these people had been under the influence of the Gospel for five years; had received special instruction for three months, had been carefully examined by the deacons and the churches; had been living true lives and had been contributing regularly to the work of God.* Name after name was added until there were 380 who were baptized at that early morning service. The leaders assured us that in every one of

the churches they were keeping back twice the number accepted.

This baptismal scene is only one impressive evidence of the great movement toward Christ now taking place on the various fields.

### NEWLY OPENED DOOR IN ASSAM

Similar reports of evangelistic progress come from missionaries in other countries. The native state of Manipur in the interior of Assam had been entirely closed by the native government to all forms of missionary effort. Today it is wide open to the Gospel. From this field Rev. William Pettigrew writes:

In April over 40 were baptized by the local pastor, and since then about two thirds of that village, in other words, about 115 houses with nearly 600 souls, have come forward. We have dealt with them as with the other converts, made them "enquirers" and after further teaching will baptize them if they are still faithful. Since our tour in those mountains three large and important villages have come over entirely to Christianity and quite a number have groups of believers forming half or three-fourths of the village community. Up to date we have a list of over 2,000 converts for the past year. If we count in the church members who now number nearly 1,000, and the converts on the western hills among another tribe, our Christian community in this native state of Manipur must number now nearly 3,500.

### GOOD NEWS FROM THE BALTIC

Even from Europe, where the Foreign Mission Society is assisting the work of Baptists and where the people during recent years have experienced great suffering and hardship, come stories of Gospel triumphs. From Reval on the distant shores of the Baltic Sea, Rev. Adam K. Podin, pastor of the First Baptist Church sends the following report:

During this time of persecution your brethren in Esthonia increased and multiplied to nearly 4,000 registered Baptist church members with over 30 churches and many Sunday schools. At present we are the most active body in our land and I hope we will remain until Jesus comes. The Lord has been leading me especially wondrously! Where other of our brethren were imprisoned I had the permission to preach the Gospel through the whole of Russia and Siberia. Thousands of New Testaments, Bibles and portions of Holy Scriptures were distributed in some thirty different languages. I have a leper mission and the Lord has blessed my work among them. A few days ago I celebrated the Lord's Supper with ten of them all lately baptized. Poor as they are, they were so happy, because on that day they were all dressed in American clothes. The "Ship of Fellowship" had reached as far as our leper asylum.



## AGGRESSIVE EVANGELISM IN POLAND

Notwithstanding poverty conditions, the Baptists in Poland are carrying forward their evangelistic efforts in an aggressive way. Rev. K. W. Strzelec, engaged in relief work for the Foreign Mission Society, writes from Lodz, Poland:

In our mission work we have made good progress. Our missionaries baptized 57 converts during the past year. In Eastern Galicia, under the leadership of Mr. Petrasz, where we had last year four stations, we now have 17. In his last letter to me he wrote that he has 10 local laymen helping him in preaching the gospel. There are 71 members in the 17 stations and 244 persons have professed Christ and are ready to join the church.

## EVANGELISTIC EDUCATION

Of great encouragement are the reports which indicate evangelistic achievements in connection with educational activities. Education must always accompany evangelism, if both are to make their greatest contribution to the Christianization of non-Christian lands. Thus Rev. R. T. Capen, in charge of our Swatow Academy, shows how this institution is developing the future Christian leaders of China:

All but two of our seniors have joined the church. God's blessing on our efforts has made possible similar records every year of our existence. Most of our graduates who study further go to Shanghai Baptist College. Thus our students are passing through Baptist halls of learning which are preparing them from beginning to end to live that fullness of life which shall bring this great China to follow the leadership of Christ.

From Japan come similar indications. In describing an evening school for Japanese young men employed in stores and shops during the day, Rev. Douglas G. Haring shows how this educational agency becomes a powerful factor in evangelism.

Four boys who confessed Christ in baptism, are now working with the other Christian boys to win their fellows. One of the boys had to break with home and friends and livelihood in order to become a Christian. The two who were first baptized have taken the further step of dedicating their lives to the Christian ministry, and there is joy in their hearts and in that of the missionary. Both have already led other students to Christ.

The evangelistic record at Shanghai Baptist College is already widely known to the readers of *MISSIONS*, but a brief extract from one of President F. J. White's recent reports is worthy of repetition. It shows in concise form how a college under Christian auspices can be a great agency for the advancement of Christ's Kingdom:

During the past six years 90 per cent of our graduates were Christians. One-half this number have become teachers, three-fourths of them in mission schools. Eight per cent have gone into business, four per cent into medicine, two per cent each into translation work, forestry, law, consular work and social service and eighteen per cent into the ministry. Eleven men are

studying in America. Two come back this year, one to be a pastor, and one to be a teacher in the college.

In connection with his secretarial visit to the British India fields, Foreign Secretary Joseph C. Robbins spent several days at Judson College in Rangoon. He writes:

The College has opened with 138 students, 32 of whom are women. *Eighty per cent of the students are Christians.* Thirty-seven students are working their way through college. The college this year is contributing 900 rupees toward the support of a graduate who is working as a missionary in one of the Shan States. I spoke at their chapel yesterday morning, and at the college prayer-meeting last night. The chapel is compulsory so all the student body were present. Attendance at the prayer meeting is voluntary and there were over 90 present.

It would be interesting to know whether there is any institution in America where 80 per cent of the students are professing followers of Christ.

How important this development of native leadership is to the progress of the Christian church is seen in a brief extract from a letter from Mrs. F. W. Harding. She writes concerning a native pastor who eighteen years ago was graduated from the mission school in Tura, Assam:

I must not forget to mention the pastor of the Rong-jeng church. He is a big-hearted, earnest Christian man who has carried the living message of Christ into that dark section of the hills and has lived the message, too. Eighteen years ago when he finished at the school in Tura he went to Rongjeng to live. At that time there were only two Christians beside himself in that section. Today there are 265. Furthermore, all the heathen people living around Rongjeng have given up sacrificing to demons and frequently attend church.

From many fields come reports of evangelistic campaigns, of series of meetings in surrounding villages and of crowds listening to the gospel story as told by various members of the missionary itinerating party. Hundreds of people are enrolling as inquirers, who in later months will come forward definitely as professing Christians, applying for membership in the churches through baptism. Of special significance is the evangelistic activity undertaken by the native churches themselves, usually through the appointment of native missionaries and traveling evangelists and more recently through the appointment of general evangelistic workers. Rev. E. N. Harris of Toungoo, Burma, describes a development in the work of one of the Burmese Associations:

At the association this year one item which may have a good deal of significance for the future was the appointment of one of our best pastors to act in the capacity somewhat corresponding to that of a state secretary in America. This man receives his appointment and support from our Paku Karen Home Mission Society, is relieved from his pastoral duties and is to give his time traveling among the churches and planning for the upbuilding of the work of the Kingdom in general. It is expected that he will keep the missionary in closer touch with those struggling little churches that are often without settled pastors and at the same time so remote as to be visited only seldom by the missionary on tour.

Thus Judson's great beginning lives on.

## Messages from the Home Land That Cheer

FROM THE FIELD DIRECTORS AND EVANGELISTS

### THE BENEFITS OF COOPERATION

Ohio is working out a series of simultaneous campaigns in the churches assisted by the pastors of the state. These campaigns began the last week in October and have gone steadily forward to the present. In October two campaigns were started, in November thirty-one, and in December nine. We are now commencing the seventy-ninth series in the northwest section of the state. By the end of February quite 100 series will be reached. Many others will commence before Easter. We have definite reports from the first forty series indicating that more than 300 baptisms would result and a large number of letters would be brought in, besides many restorations. In three cases churches were about to close but were sufficiently revived to justify the settlement of a new pastor. The highest and noblest results of these campaigns cannot be reported either in figures or phrases.

We cannot express our appreciation of the fine team work on the part of helpers engaged in this work. Of 280 pastors in Ohio, 246 were asked to cooperate: All expressed a genuine spirit of cooperation; 192 signified a readiness to cooperate with the Department of Evangelism, and very many have been enthusiastic in their praise of this form of evangelism. The invisible results are impossible to report, but we have witnessed a great change from a spirit of criticism and fault-finding to one of hearty sympathy and cooperative fellowship.—*Rev. C. H. Stull*, Director of Evangelism for Ohio.

### THE CAMPAIGN IN ARIZONA

I have been having a great time during the past two weeks. A truly wonderful campaign for this western country. I have been in a little country church with about twenty members and the whole community is mightily stirred. We have had a hundred confessions, fifty have been received for membership. Many more are still coming into the church. Twenty were baptized last Sunday, more than that number will be baptized next Sunday. The meetings are not yet closed and we still expect a great harvest. We are having about ten conversions a night. God surely is working in great power.—*Rev. Carl Bassett*, Evangelist in Arizona.

### AMONG THE COMANCHE

Rev. E. C. Deyo began his work with the Comanche Indians in 1893. He has baptized 304 Indians and in addition fifty-seven white people. Mrs. Deyo, while living, gave herself to the work in the fullest way.

### THE "WIN ONE" CAMPAIGN

Our three months' evangelistic campaign running from January 1st to Easter is progressing splendidly. Over twenty-five meetings have been held to date. So far in this convention year there have been more than 1,000 confessions and additions to the churches. The B. Y. P. U. Societies of the entire Convention are pushing the

"Win One Campaign". We shall use Decision Day cards in all the Sunday schools at Easter. Every superintendent and his teachers have been urged to have at least one month's special preparation for the Easter campaign.—*Rev. A. V. Willey*, Evangelist for Northern California.

### EVANGELIST MILLS IN KANSAS

Rev. Wilson Mills has just closed a meeting with us at Hamlin and we want to express our appreciation. The results of the meeting are two added to the church by letter and thirteen by baptism. I think you will understand that this could not happen to any church without the whole church receiving a great blessing. A week ago Sunday morning almost every member of the church voluntarily turned into a personal workers' band and many in the communion which followed testified to a renewed life and expressed again their personal allegiance to our Saviour. We have had a wonderful time.—*Rev. R. N. Hillyer*, Pastor, Hamlin, Kansas.

### BAPTISMS IN EAST WASHINGTON AND NORTH IDAHO

Encouraging reports come from these states concerning the number of additions to our churches by baptism and the additions by letter and otherwise since May 1, 1921. The following are the figures received in February: Twenty-five churches report 230 baptisms; 179 additions by letter and seventy-one additions by experience or otherwise. This gives a total of 480 additions from exactly one-third of our churches reporting. If the rest of the churches make an equally good report this will indeed be a great year both for baptisms and additions from all causes.

### Oregon's Busy Season

BY S. J. REID

The churches are moving forward in the work of evangelism. In different parts of the state special meetings are in progress, and in other places pastors are leading their churches in steady campaigns of evangelism. We are glad to put on record a fine array of churches which have held meetings during December and January. The list includes Newberg, Lents (Portland), La Grande, Astoria, Salem, Adams, Cottage Grove, Powers, Broadbent, Montavilla (Portland). These and other churches have had splendid help from the following evangelists: Dr. Lehigh, Olympic, Wash.; Rev. H. A. Hunderup, Portland; Rev. J. A. Parker, Corvallis; Rev. W. L. Wilson, Portland; Rev. Milo Bentley, our state evangelist.

Already, since our State Convention, fully forty-seven per cent of our churches having a membership of over fifty have had special evangelistic meetings. Quite a number of our churches carry on steadily from week to week, for several months at a time, a well-defined and continuous program of evangelism. If we include these churches in our estimate, then the number which have

made special evangelistic effort rises to the fine estimate of sixty per cent. This is a particularly good showing and contains features of much encouragement.

Besides these a number of our pastors have promised to go *anywhere* in the state and take a two weeks' meeting. The whole state rejoices in the ingathering of souls. There is nothing on earth so wonderful as the saving of the souls of men and women. Baptist churches must evangelize or die. The church that does not most ardently desire to see souls saved does not deserve to live. Let no minor considerations weigh when the question of soul-winning is before us. To the work, ye servants of the Lord!

#### CHINESE IN SAN FRANCISCO

A revival of religion took place among the Chinese of San Francisco during March. Evangelistic meetings were held for eight days. Thirty young people enrolled for special Bible study to the end that they might come to an understanding of the meaning of discipleship. Half of this number are pupils in the night and day schools.

#### Evangelism in Latin America

BY REV. C. S. DETWEILER

Vocational or professional evangelists are rare in Latin America. Pastoral evangelism is everywhere in evidence. It is generally recognized that many of those who are induced to make a profession of faith through the efforts of a special evangelist are apt to fall away as soon as he leaves. Except in the case of those converted from the Sunday school, there is lacking the foundation on which to build an abiding Christian life. It is therefore commonly expected that men and women should first be won to a regular attendance upon church service, to be instructed in the meaning of Christianity before they are urged to make a profession of faith.

The figures given in the last printed annual report of the Home Mission Society reveal a total of 766 baptisms in our Latin American fields for the year beginning May 1, 1920, distributed as follows: Cuba, 312; Porto Rico, 139; Mexico, 176; Salvador, 77; and Nicaragua, 62. Most of these have been won in the usual course of pastoral service.

At the present time there is in progress in Porto Rico a special simultaneous campaign of all the denominations called "Porto Rico for Christ Movement," and it is the usual thing for one pastor to help another in special meetings. In addition to these the students of the Evangelical Seminary have organized evangelistic teams for special services with some church every week-end.

In Cuba the churches have their own Home Mission Society which supports seven workers. This year in our college at Cristo forty students have professed conversion.

In Mexico the pastor of the church at Puebla has organized a group of twelve volunteer helpers who accompany him, different ones at different times, on his evangelistic trips to the neighboring towns and villages. As a result of his activity three groups of believers have been gathered together in three different places, and out of one of them has grown a new church.

In Salvador the Baptist Association raises funds each year with which to send one of their number on evangel-

istic service. This year they have provided for five months' service, for a layman who thus is enabled to leave his business or farm and go on an evangelistic tour.

#### Our Home Mission Schools as Evangelistic Agencies

All of our schools not only have departments for training preachers and Christian workers but are themselves actual evangelistic agencies, says Dr. George R. Hovey, Secretary of Education. Many of them send their students and teachers into the city churches where they preach and conduct Sunday school classes. All of the schools make a definite effort to win to Christ those who have not made any profession of faith. It is a common thing to have a series of revival meetings at the schools, at which a large number of those who are unconverted make profession of their faith.

Soon after President Antisdel took charge of affairs at Benedict College last fall, a series of meetings was arranged, at which Professor Thompson, a graduate of Virginia Union University, and now pastor of a church at Columbia, and a teacher at Benedict College, preached to the students and faculty. The sermons were earnest and practical and thoroughly evangelistic. They came from a man whose character and conduct had won the respect of the whole community. Before the meetings closed more than 60 students made profession of faith, including six of the more advanced college young men, and other leading students of higher classes. The effect of the revival has been felt throughout the year. Many of them were baptized into the churches of the city and others are to be baptized on their return to their homes in June.

At Bacone College, Bacone, Oklahoma, a similar spiritual awakening was experienced. More than 40 Indians made profession of faith and on one of the first Sunday afternoons of the present school year President Weeks baptized 38 students into membership of the Bacone College church. After this meeting, with the total enrolment of 218 students, only three were not professed Christians. It would be difficult to find any white schools with so decided a spiritual atmosphere as our Home Mission schools for the Indians and the Negroes.

#### The Labor Evangelist in Service

Labor Evangelist D. L. Schultz was in Washington, D. C., during March and April, engaged in a series of meetings at the Grace Baptist Church. A number of meetings were arranged for him with the labor unions. He spoke to the wage earners in their union halls directly after his evening services. He held many noon meetings in factories and car barns. Mr. Schultz is an earnest advocate of the value of open-air gospel meetings and seldom fails to get rich results from his work in this direction. He sends out the following special appeal to gospel workers to test this method of reaching the hearts of the unsaved, following his message with two letters from street converts:

"We are working in accordance with the spirit of the Great Commission when we go out into the streets, where the crowds are, to preach and sing the Gospel. Many are attracted and won for Christ who possibly never would



have been brought by any other method into the fellowship and communion of the church. Some belittle those who go out upon the street to preach, some oppose, but Christ says, 'If ye love me, keep my commandments.' Only a card, but this is the fruitage of the seed dropped:

"I drop you this line to tell you that God has forgiven my sins for I have accepted Jesus as my Saviour. May God bless you for your efforts. From the man to whom you gave a card the first of the week."

Such messages as this are the real gold that falls into the hands of our evangelists:

"I am fifteen years old and have always been considered a good boy, but as I look over the last few years, I find that I have been far from being a Christian. I always thought I was a Christian because I did not use tobacco and did not swear nor steal, but since I have been attending your meetings on the street I have begun to realize what it means to be a real Christian. If the people of Pittsburgh would only learn what a lot of joy and happiness a person gets out of being a Christian we all would be following Christ."

During the past year a large number of people have been encouraged and helped by the efforts of Mr. Schultz. His varied and interesting work led him into mission halls, shops during the noon-hour, factories, jails, mines and churches in industrial centers. During the summer and autumn his field extended to the street corners. Besides preaching, soul-winning tracts were distributed and personal conversation sought with those interested. As a result hundreds of men and women requested prayer and accepted Christ, and are living earnest Christian lives. During Christmas week, Mr. Schultz preached to over 1,000 prisoners in the Eastern Penitentiary in Philadelphia, and after the sermon most of the prisoners raised their hands for prayer and 50 men definitely rose to accept Christ.

At Hatboro, Pa., special meetings were conducted by the Evangelist. He baptized 6 young men and women and in all, 25 were received into the church by letter, experience and baptism. Bible and missionary study classes were organized. The men of the Bible class were led to do practical Christian work. One of the direct results was that the men and women prepared 560 ham and cheese sandwiches and took them to the Rescue Mission in Philadelphia. These fed over 200 men, and after the hungry men were fed 10 were converted. At the Mission Mr. Schultz preached for two weeks to over 300 men each evening. Over 100 professed faith in Christ. Many Christian men and women were interested in this work, and secured food and clothing for the needy and also several positions.

## Evangelism on the Big Horn

By J. A. HOFFMAN, STATE DIRECTOR, MONTANA

For several years a few Baptists on the Big Horn had dreamed of the time when they would become charter members of the First Baptist Church of Hardin, Montana. The coming of a missionary in the valley to work among the Indians on the upper Big Horn Valley was the first ray of light. Later the appearance of another missionary to work among the white folks in the oil fields and the valley south of Hardin confirmed their convictions. Then came the recognition of the needs by the Home

Missions Council of Montana, and in December, 1920, the Executive Committee voted unanimously in favor of the Baptists opening work there whenever they deemed it advisable. Plans were developed for an Evangelistic Campaign which began in January. Owing to cold weather and inability to heat the hall secured for the meetings it became necessary to find other quarters. The German Lutheran Church very graciously loaned us their church building, moving their midweek services into a private residence, thus making it possible for the continuance of the every night meetings without interruption, and in a building admirably adapted to our needs. The campaign closed Thursday, February 9th, with a thoroughly organized Baptist church and Sunday school officered and manned ready for work and a building adequate for their present needs secured.

Two days in the campaign were outstanding. The first was Saturday, February 4th, when three services were held. The afternoon session was devoted to the organization of a church and thirty-four persons expressed a desire to be enrolled as charter members that day. The number reached the fifty mark on the closing day with several others signifying a desire to unite soon. The second event was the baptismal service on the closing day. There was grave fear on the part of some as to how it could be taken care of. We assured them that if the Lord would provide the candidates he could also provide the place for their baptism, which proved true. Two miles north of town is a large sugar-beet ranch with a gas well providing fuel in abundance for all occasions. Here we found a large circular water tank with a gas tank heater in the center, office and other buildings at hand, heated to summer heat, and a farm manager, as congenial and hospitable as any father could be to his son, who said, "The outfit is at your disposal, tell me when you will be here and we will have it in readiness," and no church janitor has crossed my path in a quarter of a century that came nearer making things ideal than this good brother. A balmy chinook wind with the mercury at about fifty made the day the most perfect in three months for such an occasion. Ten candidates followed their Lord in baptism at 2 P. M. Another list nearly as large was formed at the closing meeting.

## Widespread Interest in Oregon

An interesting report regarding the evangelistic work at the "Hut" at Powers must go over till next issue. Rev. F. J. Reid reports that in the state less than five churches with permanent pastors have omitted a special program of evangelism during the last nine months. At Monmouth, where the State Normal School is located, the Baptist Church, Rev. E. B. Pace, pastor, has erected a new combination church and community house, which affords the students a needed place for gatherings under the right auspices. On Sunday the accommodation is overtaxed, and many students unite with the church. At Astoria, rapidly growing, a steady stream of converts are joining the church, and a Chinese mission has been formed. A new building is to be erected, and this will be a church of many nations. Fine service has been rendered by the state evangelist, pastor evangelists, state missionaries, and others, and the year has been one of unusual blessing and revival.

## Evangelistic Notes from Many Foreign Fields

### SONO BATA, CONGOLAND

"**WE** CAME to this field in the midst of a great revival. We will never forget the crowds that thronged here Christmas Sunday. They began coming Thursday, walking twenty-five miles, the women carrying their babies and bringing their food with them. Friday and Saturday they continued to come until our compound was one great camping ground. Early Sunday morning those living nearer the station arrived. Before the morning service 380 persons were baptized. The new chapel could not possibly hold the people, although scores sat on the floor. In the outlying villages there have been many baptisms and hundreds are still under instruction. Offerings have increased 400 per cent and the station cannot supply the demand for Bibles and school books.—From letter of A. V. Wakeman of Sona Bata, Belgian Congo.

### CONTAI, BENGAL-ORISSA

A friend from the sunny South in whose church nearly 500 souls have been baptized in recent months writes: "If we are only faithful in prayer and work, there is no limit to the blessings the Heavenly Father will bestow upon our labors." Another friend from the far northwest makes this significantly true statement, "I have learned by both observation and experience that nothing but the Gospel of a crucified, dead, and risen Saviour presented in the power turned loose at Pentecost is accomplishing work worth while."

The Lord has given us eleven baptisms so far. They are the nucleus of a fine strong church. There are a number in Contai who are seeking the true light. Some have only one step between them and salvation through Christ. In our district there are seven high schools with an enrolment of nearly 1,400 fine young men. Practically all of these are receptive to the Gospel.—*John A. Howard*, Contai, Bengal-Orissa.

### ONGOLE, SOUTH INDIA

In the fifty-five years of our history we have never had anything more than a mere scattering here and there of baptisms among the higher castes. Our hearts, therefore, rejoiced on account of some baptisms we had in the old baptistry at Ongole where so many thousands have already been baptized. One father from the high caste Sudras and twelve young men from various families were baptized with the consent of their parents. These young men went to their Hindu homes during the holidays and have returned full of the same Christian zeal.—*J. M. Baker*, Ongole, India.

### SUIFU, WEST CHINA

An interesting feature of our work is that of the Sunday schools. Sometimes the attendance in the Sunday school of the Suifu church reaches over 400. A new school outside of West Gate has an attendance of 120. Although the Suifu church is large there is not always even standing room at the regular services.

In evangelism there is often a long time of seed sowing before the harvest. Already we have reached and brought into the church through our institutional church work Mr. Goh, formerly postmaster of Suifu; Mr. Li, of Li Tuan Ts'ang, who is the principal of schools and militia head of his district; Mr. Liu, a scholar of Deo Ba who is now teacher in one of our primary schools, and Mr. Huang, a Suifu business man who has recently been made treasurer of our church.—*D. C. Graham*, Suifu, West China.

### PWO KAREN MISSION, BURMA

Our Pwo Mission has some 63 churches with 4,150 members. This last year 234 were baptized. Here is something that touched our hearts deeply. A year ago a little new church with only five Christian families invited us to meet this March in their village. As time passed they became frightened. How could they entertain more than 500 guests in only five houses? There are 40 non-Christian houses in the village. The non-Christians took the matter upon their hearts and as a result all but four of the 40 families opened their houses to us as hospitably as though they had been Christians. What a change from the old days! Nine of their people were baptized the Sunday we were there and many others seem likely to follow.—*L. W. Cronkhite*, Kalaw, Burma.

### KIMPESE, BELGIAN CONGO

By Sunday the attendance at our summer school had reached over 200. The program provided for an early morning prayer-meeting led by various workers from the different districts represented; lectures and addresses by the missionaries for two hours in the morning; a lecture or a conference of the native leaders for an hour in the afternoon; and an evening service from seven to eight o'clock which was varied as occasion required. Three evenings were given to pictures from the Old Testament, the life of Christ and of Paul.

On the last Sunday several candidates, who had been attending our inquirers' class during the school year and had been examined by the deacons and teachers of the districts to which they belonged, were baptized. It was a wonderfully inspiring sight to see 31 fine young people enter the waters of the beautiful stream flowing through our own grounds and follow their Master in the impressive ceremony of baptism. They were given the right hand of fellowship and at the close of the morning service sat down with us all at the largest communion service ever held at Kimpese.—*S. E. Moon*, Kimpese.

### CHANGNING, CHINA

The year has shown slow but steady growth in the evangelistic work. The whole aim of the mission in every department is of course evangelistic. The new outstation opened at Shong Phiang near the close of last year had about thirty inquirers, thirteen of whom were baptized. This small group has recently rented a new and larger place for the chapel and is making quite ex-

tensive repairs entirely upon their own initiative and largely at their own expense. The largest outstation, located at Vong Hiong, finished a new chapel at the beginning of the year. A notable feature of the work there has been the success of a campaign for family prayers. Daily meetings are held at seven centers in the valley, resulting in a marked increase in the spiritual life of the church and the families. Repairs and improvements have been made at four other chapels. We want the people to take pride in the chapels and feel that they are really the sanctuaries of the Lord. At one of the out-points where the work has been discouraging 12 were baptized, three of them degree men of the old school, former red-hot Confucianists. Another is a middle school graduate and a teacher in the largest native school in the county, a splendid type of newer China.—E. S. Burket, Changning, China.

#### BURMA STATISTICS—1914-1921

These reports are taken from the Burma Convention annual, which is compiled from the Associational reports each year. We quote them from the *Rangoon News*:

BURMAN		
Year	Baptisms	Total Membership
1914	327	3,688
1915	318	3,691
1916	302	3,701
1917	364	3,646
1918	361	4,298
1919	565	4,538
1920	431	4,581
1921	790	5,044

KAREN		
Year	Baptisms	Total Membership
1914	2,671	50,708
1915	2,777	51,255
1916	2,772	52,989
1917	2,617	55,228
1918	2,495	55,763
1919	2,962	54,838
1920	3,126	56,258
1921	3,289	56,714

#### THE BEST METHOD FOR SOULS

Missionary zeal that is for export trade only is but a thin veneer. Underneath it lies solid indifference to the souls of men. Neither the gift of money for missions, nor the gift of days spent in creating missionary interest and directing missionary enterprise can release any among us from personal responsibility for leading souls to Jesus Christ.

The evidence of the genuineness of Andrew's own conversion is recorded in "*He findeth his own brother Simon—He brought him to Jesus.*"

In one verse of the record of the apostle John we read that Jesus "*findeth Philip.*" In the next verse, "*Philip findeth Nathanael.*"

Unless we are finding men and leading them to Christ, even as we plan missionary programs and project missionary advance, we are indeed become as sounding brass or a tinkling cymbal. There is something of hollowness

in the intense missionary fervor which dictates outlines on "World Evangelization" to a stenographer who is not a Christian and who has never heard a word of interest in her personal salvation from the lips that dictate missionary plans and outlines to her each day.

There is the dull thud of the counterfeit when falls on our ears the address of the missionary speaker who for years has not led one soul to Christ through personal work.

*Our Lord laid plans for world-wide evangelization but He never missed an opportunity to win an individual.* It is often easier to speak to an audience of thousands than to speak to our next door neighbor. It may be more difficult to win the cook in our own kitchen than to prepare an address on "Winning the Dark Continent for Christ," but the work of individual soul-winning is the preferred method of work that God gives to every one of us. No executive responsibility, no press of platform engagements can release one among us from the obligation of personal work to bring men and women to our Lord.—Mrs. E. C. Cronk, in *Missionary Review of the World*.

#### As an Oriental Student Sees It

It is always helpful as well as interesting to look at the Orient through Oriental eyes when the chance is given. Hence we give here the following paragraphs from a thesis written for Professor Anderson of Newton Theological Institution by one of the Oriental students there. The opening thought shows penetration to the heart of the situation. It would be difficult to condense more truth in a sentence than this: "*The great mission of the churches nowadays is to Christianize the East as fast as it is Westernized.*" In the light of what is going on through trade, the exploitation of China by tobacco and narcotic exporters, and other evils introduced by Americans, this statement throws the "mission of the churches" into strong light, and forms a powerful plea for the completion of our financial campaign, in order that the forces of righteousness may overcome the forces of unrighteousness in the Far East. The paragraphs follow:

The ideas and ideals of the West are being introduced into the East. The East is adopting the Western civilization with or without modification. The danger is she will get only the materialistic side of that civilization. If the institutions of the West need to be Christianized, those of the East need more. The great mission of the churches nowadays is to Christianize the East as fast as it is Westernized. Besides there is a real spiritual awakening along with the rising of national consciousness, a spiritual hunger for the Gospel of Christ. The need of the world is so great that the Mission Boards should not only double and triple their strength but withdraw their forces from the old fields for the occupation of new ones. But without competent native leaders the native churches should not be left to their fate.

The indigenous thoughts and feelings of the Orientals are different from those of the Occidentals. The best thing to do is to give the essentials of Christianity and let them work themselves out to fruition according to the new situation. The fact is the Christian religion cannot be fully realized by the Eastern nations unless it is accepted and lived out according to their own genius. And it is only through the native leaders that Christianity will really become acclimatized in each country.



## All-the-Year-Around Evangelism

BY H. F. STILWELL, GENERAL SUPERINTENDENT OF EVANGELISM



HE past season has been remarkable for its evidences of a widespread revival of evangelism. It is the dominant note in religious activity. Not for years has it had so generous consideration and been accorded a place of so primary importance.

This has made the year one of the greatest in ingathering.

A new day has come. Evangelism is undergoing some new valuations; attention is turning from organizations to origins. From the New Testament point of view every redeemed soul is called to be a witness to his Redeemer. Every pastor is a preacher evangelist. The first and all the time business of the local church is to win the community for Jesus Christ. The turning of the churches from mass movements to more normal and constructive effort is witnessed in the cooperative movements on the part of the various denominations. Whatever their differences in doctrinal statements or policy there has grown a wonderful unanimity in the matter of soul winning. Conferences on methods and inspirational meetings of unprecedented character have been held in the larger cities east of the Mississippi. In connection with these have been held some of the most notable gatherings of our own pastors.

The General Superintendent has stressed his work during the year in the Eastern Middle States, although special opportunities in conventions and conferences have called him across the entire country. In 14 states upwards of 40 conferences with groups of the pastors have been held looking especially toward state-wide cooperation intended to reach every church with some form of evangelistic effort. Twelve states have attempted such organization and reported gratifying results. The Department aims to reach in some helpful constructive way the remotest church in the field of the Northern Baptist Convention. While this is unaccomplished our program is incomplete. As evidencing what can be accomplished with a full staff of Directors, in one state, in addition to the Directors' own evangelistic effort, his organization and inspiration have secured cooperation resulting in approximately 160 series of meetings between December 1 and the Easter season. A new fellowship among the pastors of the state has been born, the churches encouraged and stimulated in every phase of their life. Conspicuous in the local church awakening has been the activity of groups of laymen going by auto for week-end services from the cities and larger churches, sometimes for a distance of 50 miles. In a larger way cooperation has been most cordially rendered by the Brotherhoods under the stimulus of Director J. F. Wilcox. Herein lies a power in evangelism of incalculable value.

An addition of seven has been made to our staff of workers for the year. The Pacific Coast States are now supplied with able directors, who report a remarkable year. In the region of what has until recently been known as the "Dependent States" we have had for a part of the year four evangelists at work. An especially gratifying feature has been the success in Utah. In one meeting 30 converts from Mormonism are reported. We have made some readjustments among our foreign-speaking evangelists, bringing them into the more densely populated fields.

Evangelist King in New England has aroused an enthusiastic interest, as has Evangelist Strickland in Pennsylvania. There is no field of human effort where the glad news of redemption may not apply. The field of the Department of Evangelism is continually extending and the workers upon its staff must interpret the meaning of evangelism ever more comprehensively. The whole religious world is awakening. The social world is seeking a new foundation for a new structure. Statesmen are saying, "Nothing can save the soul of the nation but to evangelize it." Men of commerce are saying, "The prosperous tomorrow we are hoping for can only come as we build into our lives the honesty and justice and righteousness of the Man of Galilee." Our opportunities in evangelism are far beyond our ability to use them. More means and more men is our pressing imperative.

### In the Empire State

From a report by Rev. H. Wyse Jones, Evangelist Director, we take the following cheering information. At Keuka Park last summer he held a conference with his eleven state workers, and plans were prayerfully worked out for the campaign of evangelism in the state. During the quiet hours four definite goals had been set before them and they covenanted together to pray for each other during the harvest season; to follow closely the example and teaching of their Lord in evangelism as outlined in the New Testament; to carry forward in cities, large towns and associations a system of cooperative evangelism, reaching as nearly as possible every church; to guard jealously their own characters and reputations so as to leave no stain or evil results behind; and to lay deep and strong foundations for intensive and constructive evangelism.

During the summer some tent meetings were held, churches were supplied, and there were some precious country revivals. By September all the evangelists were dated ahead. Seven joined the Director in the Buffalo Association, the other four conducted meetings elsewhere. The power of the Spirit was everywhere manifest. In the nine months more than 100 series of meetings have been held, and nearly 4,000 have publicly confessed Christ, while thousands more have re consecrated themselves; 500 young people have definitely enlisted for the ministry, missionary or other special service; and nearly 1,000 have pledged to carry the New Testament and read it daily. Many thousands of children have been influenced to lead the Christian life. Thousands have been gathered in the great choruses by the song leaders, and other thousands formed into Bible classes. The money necessary to pay salaries, singers, pianists and other expenses has been largely raised on the fields served. Such economy of service and money can scarcely be duplicated.

The four outstanding features set before the eleven at the Keuka Conference have been faithfully pursued. One of the most notable illustrations of the wisdom of the cooperative plan of evangelism during the year is that of

the Buffalo Association, where nearly every one of our churches fell into line, either with our State Convention or other evangelists, or by pastoral assistance. The largest number in the history of the Association for many years have united with our churches.

The second illustration is on Long Island where the missionary committee planned a series among the churches for a three months' campaign. These churches were visited and helped by many delegations, singers, and personal workers from other churches. This proved a great inspiration and brought large blessings to all.

The third was the marvelous series conducted by the Director and his assistants in Schenectady, where all our six Baptist churches united in a four weeks' campaign. This was a convincing proof of the value of all our churches uniting in one great evangelistic movement in our smaller cities. The Baptist cause in Buffalo, Brooklyn and Schenectady have thus been immeasurably advanced. But the complete story can never be told. The changed lives, new visions, returned prodigals, new recruits, life-enlistments, united households, higher standards, consecrated talents can not be measured by human measurements, or tabulated by human calculations. Only eternity can reveal the gracious results.

### Evangelism in Ohio

BY REV. C. H. STULL, DIRECTOR

In the work of the past nine months in Ohio we have seen many pastors serving as efficient evangelists; and with a vision of the lost to be reclaimed they have gone into all districts and sections of this great state without thought of material remuneration. About 125 evangelistic campaigns have been conducted. Some of these pastors were deeply impressed with the need in the churches of this particular type of evangelism, and under the inspiration of the movement went out a second time where fields were pastorless and conditions peculiarly hard. The story of their victories, if completely told, would fill our churches with enthusiastic gratitude; for it is a confirmation of the conviction that the gospel is as truly efficacious as in the first days of the Christian era. Incomplete reports from these cooperative campaigns warrant the statement that fully 1,150 persons have come forward for baptism: and that the number of reclamations based upon confessions of faith is proportionately large.

But the number of accessions to the churches, important as that is, need not be considered as the highest and best results of this cooperative pastoral evangelism. The effect upon the churches of Ohio has been most beneficial. City pastors were sent into rural fields and rural pastors into the city. This created interests and sympathies extending far beyond the bounds of any local parish. Churches long believing themselves isolated and comparatively obscure have been brought to see that the denomination is really interested in them and the unsaved in their communities.

The pastors themselves have had rich experiences. In some places the spirit of God descended upon communities when the campaigns opened; and this too without the arrangements of committees or the setting up of any human machinery. In a church in Northern Ohio the pastor-evangelist pronounced the benediction four times before he could successfully dismiss the congregation. One pastor writes that under the inspiration of his first

distinct evangelistic effort on behalf of a small country church, he was returning to his own field with a determination to win men to Christ such as he had never felt before; he declares there has come into his own life a distinct change of outlook and plan.

Then we discover a marked change of attitude manifesting itself toward the denominational leaders and organizations. We have found some people who were filled with fault-finding and the spirit of criticism transformed through evangelistic fervor into approving and appreciating fellow-laborers of Christ. We have sent out, either as evangelists or pulpit supplies, pastors, secretaries, missionaries, university professors, retired ministers, lawyers and teachers. As the pastors left their fields for the two weeks of intensive evangelism we were ready with the supply men to fill their pulpits. This means that 119 pastors devoted about 238 Sundays to this work; and that it required this number of men to fill the pulpits so vacated. The backbone of this work was in Granville of course, where we had the state secretaries and the Denison University forces to draw on to man the pulpits. All this brought a large number of denominational leaders into the movement and has had the effect of unifying their purposes in all denominational matters.

Once more, it has reemphasized in a modern day the New Testament type of evangelism in that the churches themselves, using their own pastors and laymen, have come now to see that they possess all the essentials for successful soul winning. The work conducted by pastors and fellow-workers whose character renders them influential in the community. The financial side is reduced to its rightful position, and does not require the organization of a stock company of all sorts of men. If the results in numbers are modest compared with the popular or tabernacle type, they are probably more successful and desirable in the long run of years, and make for a more dependable membership in the churches. The man who can bring to his personal evangelistic effort a rich and definite pastoral experience of some years has a knowledge of human nature and community life which invests him with a power unmatched. Ohio Baptists offer heartfelt thanksgiving to God.

### Victories in California

In Northern California it is hoped that not less than 3,400 confessions, baptisms and additions will be the result of the evangelistic work of the season. A statewide, intensive campaign from January 1 to Easter was the general plan, under leadership of a State Committee of Evangelism. Each pastor engaged to assist at least one other church in special meetings. The young people especially have been enlisted. Sunday schools have taken large part also, with Palm Sunday as Decision Day. Missions have been reached with successful outcome. Southern California reports intense spirituality growing out of a pastors' retreat early in the season. The Sunday school field has been cultivated earnestly. The second Sunday morning in every campaign has been made a decision time, followed by training classes. Appeals for life enlistment were made in the young people's meetings, and over 100 have registered for service. Personal work by converts was a feature of the work, as reported by Rev. James Holmes, superintendent of evangelism. From both Northern and Southern California come the proofs that pastoral evangelism is what all our churches need.



## Evangelism in New England

BY YORK A. KING, DISTRICT DIRECTOR

A series of evangelistic meetings in every Baptist church within the borders of the six New England States is rather an ambitious slogan. But we have already seen achievements beyond our anticipations. Beginning in a series of conferences with the ministers and leading laymen we secured a place in the associational programs for evangelism. Several ministers in one Association did not favor this evangelistic program; but when visited personally by one whose ministry they knew, and by comparing their early Christian experiences and call to the ministry, the old time joy came back, and they are all now engaged enthusiastically in this association-wide, state-wide, New England-wide evangelistic campaign.

After presenting the matter at the associational gatherings we secured the appointment of a committee of three, two of whom, a minister and a layman, were afterward selected as the associational representatives on the state committee. With this simple organization we communicated with all the churches, explaining our plan of "Church Evangelism" and asking their cooperation. Each church was requested to do three things:

- (1) To secure as many individuals and small groups as possible who would give their pastor a list of the names of those for whose spiritual welfare they were concerned and for whom they would pray, and for whose conversion and fellowship in the church they would seek. These we called the "Romans 10.1 Circle."
- (2) Each church was asked to express a preference when it would like to have special meetings and whom it preferred to come to assist. If churches already had plans for evangelistic meetings, they were asked how far they could cooperate with the larger plans of the committee.
- (3) Each church was requested to make a free-will offering at the close of the meetings to care for the traveling expenses and entertainment of those who came to assist them.

So far all the Associations in Vermont, Connecticut, Rhode Island and Massachusetts, and some parts of Maine and New Hampshire, have been working the program. In Massachusetts and Rhode Island this year some Associations have schedules providing for all their churches. And already splendid reports are coming in. In other Associations the program is now in full swing and all indications promise large ingatherings.

My specific program for the past nine months has been to conduct a series of twelve days' meetings in one church in each Association, in addition to the conventions and conferences I had to attend. As last year in Vermont and Connecticut, so this year in Rhode Island and Massachusetts I have labored continuously with the exception of one series of meetings in Maine and one in New Hampshire. The places to which I go have, for the most part, been assigned by the committee, and have been used to demonstrate the fact that no church or community is too hard for God to move. The growing demand for just this kind of service is evinced by the fact that my engagements are made several months in advance, and I should need to multiply myself several times if I were to accept all the invitations constantly coming in. During the nine months I have spoken in 4 state con-

vention gatherings, 5 other conventions, 17 ministers conferences, 21 associations, 39 evangelistic conferences, took part in 10 denominational "Regional" conferences, conducted evangelistic meetings in 4 states, in 16 different cities and towns (sometimes several churches uniting), delivered 287 sermons and addresses (nine in one day), conducted "Census Taking and Witnessing Day" services in 20 Bible schools. All of which involved the writing of about 1,000 letters and postcards and traveling over 4,000 miles. And, while I have not been particular to tabulate immediate results, it would be a conservative estimate to say that between three and four thousand have declared themselves for the Christian life, many of whom have been baptized into the fellowship of the churches.

Perhaps the by-products of these meetings have not been the least in importance in their final results. Everywhere we have sought to inspire confidence in the great denominational program. Many ministers have discovered that they can do evangelistic work very effectively. Many churches have been revived. The difficulty of securing the attendance of those who are not Christians has been partly overcome by the "Romans 10.1 Circle".

## Good News from Arizona

A wave of evangelism has been sweeping over the state. Pastors with burdened hearts have seen prayers answered and God working in a marvelous way. Churches and towns have been stirred and hundreds reclaimed and saved.

At Tempe, a conservative town where the State Normal is situated, according to all reports the church had not experienced such a revival in forty years. The high school students asked for the repetition of one sermon which was repeated before a packed house. Many converts were received into the church.

At West End, a country church in a scattered farming community, the church was packed the first Sunday night. Two large choirs of 70 voices led in the song service. Many nights after the seating capacity had been doubled, people were crowded into the room, others were standing outside peering in through the windows. Practically the whole high school was reached for Christ as well as leading men in the community. About 100 professed conversion, and 40 were baptized by Pastor Hawkins in the irrigation canal.

At Wilcox, in the southwestern part of the state, in the cattle country, blizzards and the influenza seriously interfered, still there were wonderful results. The meetings drew a far larger crowd than the moving-picture show, and the movie man said if the meetings continued he would have to close up. Altogether about 75 surrendered their lives to Christ. Most of them were high school students. On the last Sunday night one of the converts was a cowboy who had come 16 miles to church for the first time in years and rode back through the snowstorm that night with joy in his heart. One of the best results of the Wilcox Campaign is a class of 30 high school students organized for Bible study, prayer and social recreation. They are all converts and were active in soul winning during the meetings.

Everywhere people are talking of the revival, on the street, in homes, stores and school.—*Carl Bassett.*





## THE EDITOR'S POINT OF VIEW



### The Call to Evangelism

We devote considerable space in this issue to evangelism. The reports from the fields at home and abroad indicate the widespread area of the evangelistic effort. And if anyone has any question as to whether educational, medical and industrial work in mission fields is shot through and through with evangelistic spirit and wonderfully fruitful in results, the record here given should be convincing. Such an article as that of Miss Holbrook is of special value, showing how all the mission work converges into the one thing of bringing men into living relation with Jesus Christ. The school is the way of Gospel access to the youth. The medical missionary has as ready access, and to the adult population which the school cannot reach.

All phases of our mission work are evangelistic in the highest and truest sense, and our missionaries are evangelists, in whatever part of the great whole they are engaged. Those who know the missionaries most intimately are aware of their deep devotion to the spiritual side of their work. They are benedictions to their communities in the Far East and the Near, in Central America, Mexico and the Caribbean Islands, and in our own land. Let us fix it firmly in mind, that to draw distinctions is invidious and injurious, and that all missionary work is evangelistic and follows in the footsteps of the Master Teacher, Preacher, Healer, the Saviour Evangelist, who "went about doing good," proclaiming and carrying with Him the Kingdom through Galilee, Samaria and Judea.



### The Effective Evangelism

The Evangelism that is most effective is personal—engaging the efforts of pastor and people alike. Every Christian an evangelist—that means power. That is the scriptural method. After Pentecost, daily additions followed as a result of the constant witnessing born of the new and wondrous life in Christ.

Every pastor an evangelistic preacher and pastor—that is the truth urged steadily by the Home Mission Society's Department of Evangelism under the leadership of Dr. Stilwell, a rare man for the position and work, commending himself wherever he labors by reason of his consecration and spiritual sanity. The response on the part of pastors has been most encouraging. Some men are more highly gifted in power of appeal than others, and some are of a more emotional type; but the conviction has grown that the pastor who is deeply moved to win men to Christ will not fail to win them. There is an eloquence of spirit and life far above any eloquence of pulpit in drawing power. The members know whether the pastor has a genuine passion for the salvation of souls, and the public discovers it also.

But the method we are now speaking of does not put

the whole burden on the pastor. It distributes it rather over the entire membership, enlisting all in some form of service which tends to the supreme end of bringing the unsaved to Christ. Mrs. Cronk, in her department of *The Missionary Review of the World*, gives this illustration:

We are slow to realize the opportunity of leading others to Christ by influencing them to come with us to hear the Gospel preached. Neither spectacular methods nor sensational preaching is required to fill the empty pews of churches. If every church member would constantly and diligently do personal work in bringing in those who are outside, our churches would be filled.

A humble laborer who could neither read nor write, became a Christian after he had passed middle life. Immediately he began to seek earnestly to bring other men to Christ. First in his own family, he urged his son-in-law who was not a Christian to come with him to church. Then he went after his friends. One by one he brought them to church. Quietly and persistently he worked. People who had lived in the community many years, to whom no one had ever spoken of spiritual things, were surprised to have this illiterate man come to them with simple earnestness to urge them to accept the Christ and to come to church. Again and again he took his pastor aside and said, "I wish you'd go to see Mr. —; I've been talking to him but you know I can't talk as you can. He's ready for you now."

In the two years following his own conversion, this humble laborer led more people into church attendance and church membership than all others of the congregation together.



### Important Reports from China

At the last meeting of the Foreign Mission Board reports of great interest were made by Professor Monroe of Columbia, Professor Burton of the University of Chicago, and Dr. Padelford, who had spent many months in China, studying particularly the educational conditions and problems. Professor Monroe was working for the Chinese Government, the others on the Commission sent out under direction of the Board of Reference and Counsel of the Foreign Mission Boards. We shall have an account later of the results of their thorough examination. Dr. Padelford spoke of our Baptist Mission Schools, their character and needs, and indicated what in his judgment ought to be done to strengthen our work in this vital field of missionary effort. If Professor Monroe is right in his estimate of the Chinese feeling toward all foreigners, we shall presently have little to do there, either in missions or schools; but we get a different impression from Mr. Tyau, for example, in his *China Awakened*, and believe that China will be ready to accept whatever aid

we can offer, preserving the attitude and spirit which have made our missionaries so welcome in the past, and so successful in winning favor.

## NOTE AND COMMENT

¶ John B. Gough said of the one loving word of Joel Stratton that won him: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul—a *small matter to you*, but it is *everything to him*." What a thought for the Win One comrades.

¶ The Foreign Mission Society has published in pamphlet form, under the title "Christian Progress in the Far East," Prof. Henry B. Robins' report of his visit to Baptist Mission Fields in Japan, China and the Philippine Islands in 1920-21. An outline of the report has already appeared in MISSIONS. We advise our readers to send for the full report, as it provides a background of information of permanent value.

¶ As Dr. Hovey says in his article about Evangelism in our Home Mission schools, that is characteristic of all of them, reports from Selma in Alabama, Jackson in Mississippi, Shaw in North Carolina, Hartshorn in Virginia, Benedict in South Carolina, Storer in West Virginia, or going into Spanish-speaking countries, Colegios Internacionales in Cuba and our schools in Porto Rico—from all alike come the reports of conversions among the students.

¶ We are reminded by Mr. Fielder of Gauhati that the report of the Golaghat Bible Study Conference in February MISSIONS was written not by him but by Dr. Witter. They are so closely identified in work, and both write so interestingly, that it was an easy mistake to make concerning an unsigned manuscript. All right, Dr. Witter has the belated credit.

¶ Speaking of turning over responsibility to the native church in India, Daniel Johnson Fleming says there is a vast difference between an attempt to pass on the best we have, and an effort to develop in India the best of which she is capable. A principle applicable not only in India.

¶ The ultimate aim of missions is to develop a world-wide society of Christlike individuals. Every Christian that is should have a share in the development of the society that is to be.

¶ Christianity takes men not as they are but as they are to be, says Prof. Cross in his Taylor Lectures at Yale Divinity School. In that estimate humanity is wonderfully interesting. The missionary sees in the native African the possibilities which a Christ vision have revealed, and that makes work encouraging. Christian optimism sees the best in all people, and that sweetens the life of the world.

¶ Two alumni of Shanghai Baptist College are studying in the University of Pennsylvania, and have been cordially received by the people at Chestnut Street Church, where Dr. Baldwin is pastor. One of them, Mr. Ling, has been elected secretary of the Chinese Students' Club in Philadelphia.

¶ The general breakup in Germany has loosened the hold of the former State Church, and the other Protestant denominations have larger opportunities than hitherto. It is said that a Baptist professor is one of the energetic leaders of the new day, and has published a book entitled "Revolutionizing the Church," which sets forth principles and program of organization familiar to us but strange enough to those who have known only the authority of a State church. The German Baptists have been known as a sturdy and independent people.

¶ To perpetuate the name of Ernest L. Tustin, late Director of the Department of Welfare of Philadelphia, and former President of the Northern Baptist Convention, the City Council of Philadelphia has set aside a tract of land to be called the Ernest L. Tustin Recreation Center. This playground had been planned by Mr. Tustin for the benefit of the inmates of the city's institutions, and his plans will be completed by the city.

¶ A writer who has lived in Russia for nearly two years past and who was there as an avowed believer in the most radical Russian views, says she heard but one happy child's laugh in all that time. Her description of "show schools" discloses how a foreigner could be deceived by those who were anxious to make a good showing for the Soviet government. She herself was thoroughly disillusioned by what she saw and heard. Even the children were used for propaganda purposes, and their minds were poisoned while their bodies were starved. The inside reports do not bear out the roseate pictures painted by such visitors as Mr. Wells, who saw only what he was intended to see.

¶ The *Missionary Review of the World* for April is devoted to India and is an issue of great value. The leading article is by Dr. Robert E. Speer, who spent three months in India during the most critical period that has as yet developed, and gives such a carefully considered treatment of the subject as one would expect from him. Two conclusions are especially noteworthy—first, that it ought to be easier to develop a self-dependent church in a self-dependent nation; and second, that "whatever the imperfections, we rejoice, as the wise politicians and the wise missionaries are rejoicing, over the present growth of national consciousness in India." Dr. Speer finds great difficulties in the situation, not least in the changing and conflicting views expressed at different times by the same leaders.

¶ We have never been able to place much reliance upon the church statistics furnished by Dr. Carroll, and get as little satisfaction from those put forth in the Federal Council Year Book. This is not blaming the compilers so much as it is those whose failure to make church reports at the proper time renders it impossible to give totals which are up-to-date and reliable. When a total of 96,338,000 "adherents" of churches is given—"adherents" including all members of Protestant families estimated at so many to a family—the statement possesses little real value as to the direct relationship of our people to the churches. Big totals of this kind are as illusory as generalizations. As for pride in being ranked as the largest Protestant denomination, Baptists will do well to study the way the totals are made up, and what they include, before being too happy over such a fact, which counts for nothing of consequence even if it be a fact. Quality and not quantity is the fact of importance.

¶ The Fifth Avenue Baptist Church is to be known henceforth as the Park Avenue Baptist Church. The last services were held in the old house of worship on Forty-sixth Street on Sunday, April 2, and the new and beautiful church home was used for the first time on Sunday, April 9, Palm Sunday. Henceforth the Rockefeller Bible Class will have a commodious hall of its own, on the ground floor, immediately below the auditorium. The anticipations of many years are realized in this new and stately gothic edifice, which will rank among the finest churches in the metropolis.

¶ At the April meeting of the Administrative Committee of the General Board of Promotion resignations were presented by Dr. Hugh A. Heath, Dr. F. W. Padelford, and Mrs. M. L. Bishop. Dr. Heath was released, at his request, to enable him to accept the urgent invitation to return to the State mission superintendency which he left to serve in the Board of Promotion. Dr. Padelford and Mrs. Bishop were asked to defer their action until the meeting of the Board in Indianapolis. All have been devoted to the work of the New World Movement and have rendered a large service to the denomination.

## WELCOME ADDRESS.

TO

Rev J C ROBBINS, D. D.,

SECRETARY, AMERICAN BAPTIST  
FOREIGN MISSION SOCIETY,  
NEW YORK, U. S. A.

And to Mrs. ROBBINS.

Revd. & Dear Sir & Madam,

WE, the Baptist Christians attached to the American Baptist Church, Bezwada, do hereby offer you our hearty welcome, and submit our heartfelt thanks to God for sending you to our midst.

We do understand and appreciate the great sacrifices you have made in leaving your native land and friends to come to this distant land which is over 11000 miles off.

We are utterly strangers to you and so we are very thankful to you for your kind visit to this station, though it is not a Baptist Mission station.

It will not be out of place for us to mention a little about this station. This Bezwada was only a village some 40 years back with a population of about 6 or 7 thousands, though it has its historical and religious importance in the estimation of our Hindu brethren. Now the Railway Junction made the town grow to 45 thousands in the last census and it can be fairly called the 1st internal trade centre for Andhra Country. The town is daily growing in its importance by drawing people from the surrounding districts. We hear that several joint stock concerns are being floated for establishing industries such as, Cement Factory, Oil Factories and Spinning and Weaving Mills etc., the capital cost of these being Rs. 30,000,000 about ten millions American dollars, as such it is sure to see the place grow very soon. The grant of a separate Government for the Telugu speaking districts is only a matter of time and Bezwada is talked of in all the important places to be the seat of the future Government. Under these circumstances Bezwada has a bright future to count on.

Coming to the point of the growth of the Baptist Church under the shelter of American Baptist Mission here, we beg to say that some 18 years back the church was only 30 or 40 strong and after your Board has sanctioned the present shelter, which is a substantial building costing about 6 thousand rupees in the good old days, has begun to grow and has now 250 communicants and the church building is insufficient even for ordinary Sunday meetings. The church is a self supporting church under your shelter and under the good and priestly guidance of our Missionaries Rev. and Mrs. Kurtz for whose services we are very much indebted.

We must have to mention here an important point about the Baptist Christians scattered in all corners of the town numbering about 1000 or more adults, these are people who came from various Baptist Mission fields in the Telugu area mostly from central districts for which your country is pouring in funds daily. These require to be taken care of immediately as they are unattached to any church though they made Bezwada as their permanent abode owing to the increased labour facilities growing daily. There is no person to guide them to a shelter and give them spiritual food.

As we are too poor we could not take up any such responsibility on our shoulders to do anything for them nor for their children. We are praying God, that He may do something for us who are under your shelter and who are scattered around your shelter uncared for and now we believe that our prayers are heard by our Lord who sent you to our midst to see things personally and to place them before your Board to make this a Mission station immediately to meet the requirements of these helpless and destitute Christians scattered in a very important town.

We do further believe that your visit will surely grant us the boons which we are expecting for this place in the shape of a Union Christian College and seminary at an early date.

We humbly and respectfully beg to request you to carry with you our humble gratitude to your land of Christian devotees and tell them that we, the depressed classes here under the rigid caste system are very much indebted to the noble minded Christians who are pouring in funds from the remote corners of the west for our elevation.

With regard to the political situation we want to submit to you that God gave us strength to declare ourselves loyal to the British Crown and we hope the present situation will soon turn out into a calm atmosphere giving better room for God's work.

In conclusion, we thank you and Mrs. Robbins very much for your kindness in hearing our address.

We pray for your long life and prosperity and happy voyage home.

We beg to remain,  
Rev. and Dear Sir and Madam,  
Yours most obediently,

MEMBERS OF THE BAPTIST CHURCH,

BEZWADA.

Bezwada,  
27-12-21



## Busy Days in South India

BY JOSEPH C. ROBBINS, D.D.

THE South India Mission is one of the most easily administered in our Baptist field. Our people are homogeneous and speak the one language, Telugu. The mission is well equipped with the three boys' high schools, a girls' high school, two normal schools, a woman's Bible training school, two industrial schools and a theological seminary. In the matter of higher education we cooperate with other denominations in the Madras Christian College, the Vellore Women's Medical College and the Women's Christian College at Madras. We have three general hospitals and two women's hospitals. Although the mission is understaffed at present, one missionary with an automobile can care for two or more fields much more easily than in Burma, Bengal-Orissa or Assam.

We arrived at Ongole at 3 A. M. December 19. Ten of the missionaries and a large number of the Telugu Christians were at the station to meet us. Ongole is one of the outstanding mission stations of the world. It was here that Dr. Clough with his Telugu preachers baptized in one day 2,222 persons. We have at Ongole a boys' high school, a girls' school, an industrial school for girls, an industrial school for boys and the Clough Memorial Hospital. There are in the Ongole field 193 village schools, with 7,077 children in these schools, and a total church membership of 12,225.

From Ongole we went to Ramapatnam, where the Canadians cooperate with us in our theological seminary. From Ramapatnam we visited Kavali, where Mr. Fishman who has been on the field only a little more than a year, is carrying on in a remarkably efficient way the Kavali Settlement with nearly 2,000 criminals. There is much that is difficult and discouraging, but the school with the 380 children of these criminals is full of hope.

After visiting Allur and Nellore we spent Christmas in Madras with Dr. and Mrs. Ferguson. When I was in India four years ago Dr. and Mrs. Ferguson with Miss Bent were the only missionaries there. We owned only one piece of property, the mission house. Today in addition to those three missionaries there are Mr. Marquiss, treasurer of the mission, and Mrs. Marquiss, and Dr. Woodburne, our representative at the Madras Christian College, and Mrs. Woodburne. We have purchased three houses across the street from our original mission property and have the money in hand for the erection of the student hostel. Christmas Sunday I preached three times, the most interesting service being the morning service at the Telugu church. Four hundred people crowded the building and at the conclusion twenty-seven acknowledged Christ in baptism. The Telugu pastor of this church is a graduate of the Madras Christian College and a man of marked ability.

From Madras we went to Bezwada, the great center where the union theological seminary will be built. The present seminary is located at Ramapatnam, a beautiful spot, secluded and isolated, not the place for the training of preachers and leaders of the Telugu church for this day and generation. Bezwada is centrally located for our own field and for the field of the Canadian Mission. It is the center of the densest Christian population in India, and is the place of all places to build a theological seminary.

From December 30 to January 7 we attended the Telugu Baptist Mission Conference at Kurnool. From Kurnool we went to Poona to attend the meetings of the India National Missionary Council. This was an historic meeting in that the constitution of the Council was changed so that hereafter at least one-half of the members must be Indians. It was a great privilege for me to attend this conference and become personally acquainted with the leading missionaries of all the Boards working in India, and also with many of the leading Indian Christians.

From Poona we returned to Calcutta, spending a week en route, visiting Agra, Delhi, Cawnpore, Lucknow and Benares. After a week of addresses, conferences and interviews in Burma, we start on February 6 on our long two-months' trip to Kengtung and China.

I am enclosing a copy of the welcome address given to Mrs. Robbins and myself by the members of the Baptist church at Bezwada. A Baptist missionary has never been located in this city. It is an outstation of the Madira field where Mr. and Mrs. Kurtz are missionaries. The church, of course, is entirely independent and self-supporting. The address was given both in English and in Telugu. Copies were presented not only to Mrs. Robbins and myself but to all who could read English. This address of welcome was prepared entirely by the people themselves, Mr. Kurtz himself not knowing anything about it until it was read to us in the service.

*(Address is reproduced on page opposite)*

### From Dr. W. L. Ferguson of Madras

The after-effects of the war are heavily upon us. In common with all the rest of the world trade here is dull, shipping does not pay its way on the seas, and steamboat companies are cancelling sailings. Exchange continues against India and so discourages buying from abroad. Taxes are high, houses are scarce for rental and tenants are at the mercy of landlords and increasing rents. Government is faced with great problems, among them being a heavy deficit in revenues. New taxes must be levied and this will send prices higher still. For some months Madras was the scene of mill strikes and riots. A feud broke out between the caste and the non-caste workers at the mills. The non-caste men succeeded in obtaining employment in the mills and many of the caste men are now out of employment as a result. At present all is quiet industrially in the city.

The early rains were abundant and we supposed that bountiful crops in these parts were assured; but a failure of the later rains left many green fields without proper moisture. These withered away and so there is only a partial harvest. Prices of food stuffs are as high now as during the war. There seems to be no immediate prospect of easier burdens in this respect.

One of our present problems is how to meet the ever-increasing cost of doing mission work with an insufficient income, while the needs of faithful co-workers are tugging

at our hearts and debts are crippling our Home Boards, the A. B. F. M. S. and W. A. B. F. M. S. Another pressing problem is how to meet the changed and changing attitude of the people—the new and growing spirit of nationalism and anti-foreignism. More and more must the Gospel become *rooted in the soil of India*, and more and more must its presentation be by the *sons of India*. The missionary more than ever before must learn to decrease and the Indian Christians must learn to increase and take the lead in all matters of church life and evangelization. Criticism of every kind is rife in the land—criticism of Government, of commerce, of education, social customs, of foreigners, and on through the whole list of things and persons as they are. Missions and missionaries must take their share and patiently work through to the better day along with the others. A period of reconstruction and readjustment is upon us.

Yet, in spite of all this, in some respects *India never seems to have been so wide open to the Gospel as she is today*. One finds a very ready sale for Bible portions and religious books in places where a few years ago there was no demand for them, unless one was prepared to give them away. Street preaching, owing to various causes, has had to be nearly given up; but personal work with individuals and groups is always possible; and people do not hesitate to come in large numbers to meetings held in school-houses, halls, etc., to hear the message of Christ and to make inquiries. This is a direct gain over former days. Our work goes on hopefully, new candidates for baptism appearing every month. Plans for the new student hostel are just about completed by the architect and we hope to begin construction soon. Sunday schools continue their work among some 600 non-Christian children; and the two churches are voicing a strong message.



## Annual Conference of the Telugu Baptist Mission

BY A SPECIAL CORRESPONDENT



THE desire of many hearts was satisfied with the holding of this year's Annual Conference in Kurnool—December 29 to January 5. Many of us had never visited Kurnool and were eager to see the city, as well as our large high school there, and the Coles Centennial Church, one of the most beautiful mission church edifices in all South India. As we sat in our first session beneath the lofty cathedral arches, facing the deep and spacious platform with beautiful stained glass windows behind and above, the dignity and grandeur of this temple of God quieted and elevated the spirit and lent added reverence to our worship.

A fine atmosphere of sociability and Christian fellowship pervaded the sessions. This was enhanced, I believe, by our action in opening all the sessions to our Telugu brethren to attend and participate in the discussions. A new sense of our solidarity with them in Christ and of their partnership with us in His service was felt by us all. Many of the Telugus took advantage of the privilege to attend, and a number took part in the discussions, thus contributing materially to the interest and value of the Conference. One could see that this privilege, granted for the first time in the history of the Mission, was deeply appreciated by our Telugu brothers, and one could feel their hearts warm towards us because of this new recognition. Many of us felt that this opening of our Conference sessions to the Telugu brethren is a great step forward, and one that will promote increased mutual love and confidence between us and our Telugu co-workers.

It was a great joy to have Secretary Robbins and Mrs. Robbins with us again. We are deeply indebted to them for their contribution to the spirit and work of the Conference. Their participation and influence helped to lift the plane of thinking and working on to a higher level.

Without doubt the most important issue this year was as to whether or not the Mission should continue the receiving of Government grants-in-aid for its work. The

discussion on the rightness in principle and the expediency in practice of receiving grants-in-aid was keen and vigorous, many arguments being urged pro and con.

The center of the conflict waged about the question as related to our village schools and its effects upon them. Many searching questions were asked, as—"Are our village schools established primarily for Christian instruction and purposes of propaganda or are our ends primarily educational? If the former be our aim have we a right to accept for the partial support of our Mission Christian schools public taxes, in the form of Government grants-in-aid, given for the most part by Hindus and Mohammedans, many of whom are strongly opposed to our Christian propaganda? On the other hand, it was urged with reason that the declared policy of Government is now to introduce moral and religious instruction into aided schools, and that adherents of all the great religions at conflict in India will have equal privileges to teach their own religion in the private Government-aided schools of which they are the managers.

To this it was said in reply, that present tendencies seemed to indicate that there would be a strong effort made, as the control of educational matters came more and more into the hands of Indians, to introduce the teaching of Hinduism into the public board schools, which are supported by taxes contributed by Christians and Mohammedans as well as by Hindus, and which, in many cases, our Christian children attend. It was rightly pressed that were we to cut loose from the Government as to receiving grants-in-aid for our Mission schools we would be in a strong position to protest vigorously and effectively against the introduction of the teaching of Hinduism or of any other religion into our public board schools. Should we continue receiving grants-in-aid we cannot make such an effective protest. Moreover, if our Mission schools are established primarily for Christian instruction and propaganda should we not in all fairness give up Government grants-in-aid for these schools and support them entirely by indigenous and mission funds?



It was pointed out by some that to follow this policy would be to create a parochial school system and it was asked as to whether we wanted that kind of a school system in the New India. A number expressed themselves as opposed to a parochial school system and in favor of having our mission schools become an integral part of the Government educational system. On the other hand, there was a very strong expression by others that the village schools are the very heart of our work in the villages, the nuclei for our village churches, and that to turn them over to Government would seriously retard the progress of our work. We should strive to make them more Christian in nature and spirit.

It was felt strongly by one able missionary at least that to give up grants-in-aid for our village schools and transfer the management of them as speedily as possible to their teachers, cutting off the present mission help which they are receiving, will have the effect of seriously impairing the strong and helpful bond between the village school and the Christian community in which it is located, on the one hand, and the Mission on the other, and will make impossible a thorough mission inspection of these schools, the only means in his judgment of bringing these schools up to a higher standard of educational efficiency. Government inspection is confessedly inadequate and disappointing as to educational results.

Some argued forcibly that in view of the increasing agitation in favor of a Conscience clause in education, permitting children, whose parents have conscientious scruples, to absent themselves when the Bible is taught, and in view of an inevitable growing sentiment against the granting of the proceeds of public taxes in the way of Government grants-in-aid to Christian Mission schools, the sooner we cut loose from Government grants-in-aid the better. To do so now may save us the shame and humiliation of being forced to give them up later.

The sum and substance of the resolutions, which passed by a good majority of 47 for and 10 against, is that the Telugu Mission adopt as its goal the complete discontinuance of Government grants-in-aid, severance to take place as soon as the financial adjustments required can be made, and that no new obligations be assumed under the grants-in-aid system. As relating to the village schools the Conference advised that the management be transferred as speedily as possible to the individual teachers, and that mission aid be discontinued at an early date. Immediately following the Conference there took place the meeting of the Joint Committee of our Indian Baptist Missions on Government grants-in-aid, attended by delegates from the Burma, Assam, Bengal-Orissa and South India Missions.

Allied to this question of grants-in-aid is that relating to a Conscience Clause to be operative in our Mission schools. A resolution was passed by Conference to the effect that when Government grants-in-aid are discontinued the Bible should be taught in our schools as a required subject, but that pending this the Mission voluntarily allow absence from attendance at Bible classes for reasons of conscience. This resolution was in the nature of an advice to the individual missionaries in charge of Mission schools.

#### COOPERATIVE MISSION ENTERPRISES

Two other matters of interest to the readers of *Missions* relate to our cooperation in Union Mission enterprises.

It is proposed to locate the Union Baptist Theological Seminary at Bezwada. It is now at Ramapatnam, the Canadian Baptists already sending students and participating in its maintenance and management. While some are opposed to the change of location, many feel that the change to Bezwada will keep the Seminary in touch with the main currents of social and political life in India, and open to the students greater opportunities for Christian work and service than are available at Ramapatnam. Moreover, the Seminary should be a transforming spiritual power for truth and righteousness in that large and growing city. For this change, \$50,000 is needed from American Baptists.

The second Union Mission enterprise is the proposed Union Christian College for the Telugu country, to be located at Masulipatam, Guntur, or Rajamahendravaram as shall be decided later. Noble College at Masulipatam will be the nucleus of the proposed Union College. At present we are sending our high school graduates to the Madras Christian College, which is rather in the Tamil than the Telugu language area. There was a feeling that could we send our boys to a school in the Telugu area there was more likelihood of their returning to us for service than if we sent them to Madras. There was a strong sentiment in favor of our uniting in this new enterprise.

On the other hand, there was a deep conviction on the part of a number that now that we have a professor in the Christian College, a strong work for students at Bishopville carried on for more than a decade, money in hand for the proposed student hostel at Bishopville, and in view of our strong interests in the Madras Women's Christian College, it would be most unwise to withdraw our interest and support of these college enterprises in Madras for something new and untried. Others were in favor of maintaining our connection with the Madras Christian College and the Women's Christian College and also joining in the proposed union institution for the Telugu area. In view of the financial straits of our Mission Society we could only express our interest in and sympathy with the enterprise and our inability to cooperate in the union budget until conditions are very much better.

The papers read before the Conference were in the nature of a Survey of the various phases of the work carried on by the Mission, Evangelistic, Educational, Industrial, and Medical. The general note was one of hope and confidence and progress.

The devotional sessions of the Conference were conducted by Rev. Wheeler Boggess and by Mrs. W. B. Boggs. They brought us nearer to Christ our Lord and to one another.

As we left Conference it was with larger vision and clearer insight into our tasks, increased faith, and renewed devotion to our aim of establishing Christ's Kingdom in this land of India.

*THIS IS THE DAY WHEN ALL CHRISTIANS SHOULD PRAY FOR INDIA AND FOR ALL WHO ARE THERE WORKING TO MAKE CHRIST KNOWN AS SAVIOUR AND LORD*



## A Pioneer Sunday School

BY CARRIE B. ILSLEY



O head, no head," said Alejandro, tapping the vacuum beneath his broad sombrero. "Three men—no head," and he indicated the two other illiterates who, like himself, were on their way home from the Mexican Sunday school. But, despite Alejandro's pessimism, these seemingly headless representatives of a sleeping nation do have heads and are rapidly learning to use them. (Ah-la-hahñ-dro is the pronunciation.)

Perhaps the average onlooker may not think that the meeting each Sunday afternoon in the big basement of a church in McPherson, Kansas, looks strikingly like a Sunday school. In one classroom sits sixteen-year-old Eduardo beside his college trained teacher, laboriously learning to write, which art he takes as a new hat or necktie. He has just come from Mexico and has never had a day's schooling in his life. In another room Carlos, who reads and writes Spanish and has a fair knowledge of English, is learning the rudiments of letter writing, for he can have a good position as caretaker of one of the engines, if only he masters the details of making reports and sending messages. Each pupil has his or her own teacher. The Senior High Latin Instructor bends close to a little Mexican mother, trying to attune her ear to the soft, rippling speech of the pupil. A college teacher of Spanish sits beside another of these mothers while their children are being taught to sing and play games and listen to stories in real primary fashion. Young men with Spanish grammars in their hands have each his own Mexican scholar in one big room, every group at times helping the others in the translation of difficult phrases or the understanding of pronunciation.

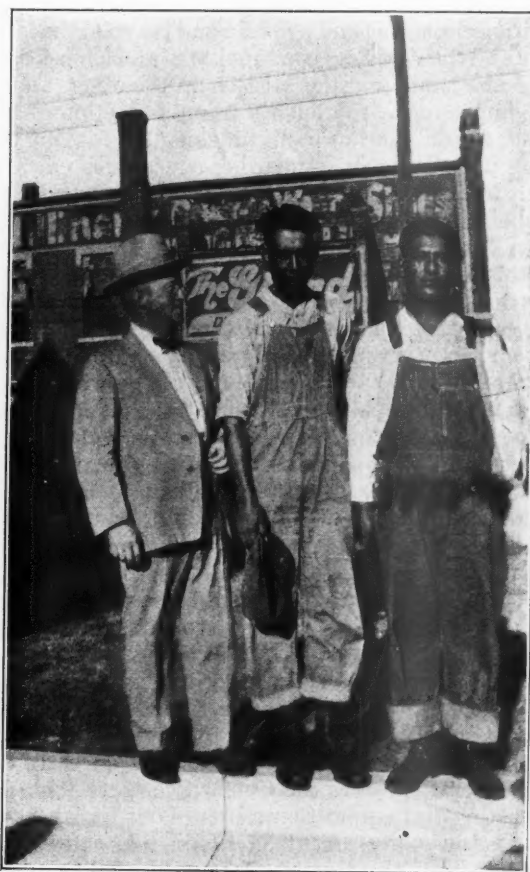
This school is now rounding out the first year of its existence. It was organized, after a year of friendly contact with the Mexican population by a delegated group from the ten young people's societies of all denominations in the city. A superintendent was secured in the person of Professor B. E. Ebel, head of the Language Department of McPherson College. Having little knowledge of the way other people have handled similar problems the school has blazed a trail of its own.

From the outset each meeting has opened with song and prayer, and special orchestral selections, by Mexican or American musicians according as they could be secured. One often wonders whether the airs we sing impress unfamiliar ears as unsympathetically as classical music affects the average, jazz-loving American. One Sunday after several pieces had been played, some good, others up-to-date and popularly supposed to reach the Mexican level, the audience was asked to name a favorite selection. Imagine the leader's surprise when a middle-aged man who could not write his own name called for those glorious notes of Händel's to which we sing Isaac Watt's hymn, "Joy to the World, the Lord is Come."

A portion of Scripture has been read each Sunday, at first merely a reading lesson from the Spanish-English Testament, later with additional information as to the whereabouts of passages sought. Next came the learning of the Lord's Prayer, and questions as to the details of the lesson studied. Of late the story of Jesus has been

read and commented upon. One of these days before long an opportunity will be given for these long neglected souls to answer the question, "What think ye of Christ?"

The fact that the majority of the pupils were illiterates desiring a knowledge of English, and the additional fact that all were nominally Catholic, precluded definite religious teaching. So, groups of words, the objects in the Sunday school room, furniture in the home, family relationships, articles of food and parts of the human body



MR. O. J. GREEN, LEADER OF Y. M. C. A. NIGHT CLASS,  
WITH TWO MEXICAN STUDENTS

were given out both in English and in Spanish, and the superintendent requests each of his teachers to use these as the basis of the lesson. The review period was utilized by the superintendent in playing grocery man, census taker, road boss, and schoolmaster in order to make the new words familiar. Spanish-English primers are now in use and every Mexican has paid for his own copy and also, in many cases, for a copy of the Testament. Frequent questions by the superintendent reveal the fact that the Bible is being used quite regularly now in the homes as well as during the class hour. One boy is authority for the statement that his mother reads the

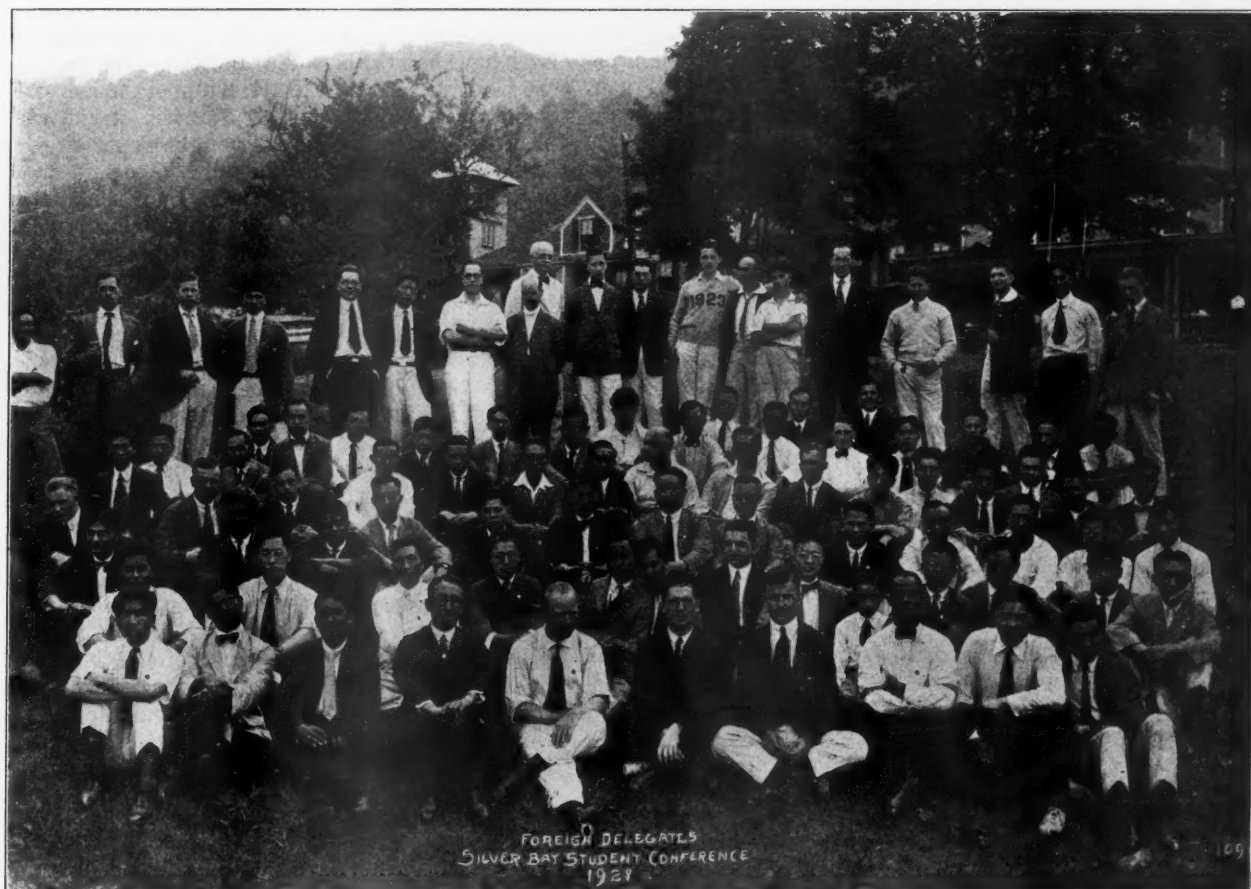
Word daily and offers prayer in the presence of her children.

A night class for men, in which the Sunday school superintendent takes a personal interest, is conducted weekly by one of the local merchants in the Y. M. C. A. building. Appalling deficiencies in education are here revealed. Men who read and write Spanish to a fair degree and who profess to have had several years in the Mexican schools are unable to work the simplest problems in arithmetic, and investigate a geographical map as though it were a Chinese puzzle. The women, in several instances, have weekly lessons at home given by their regular Sunday school teachers, but the problem of securing home instructors who will be faithful to the work has been one of the most difficult. Out of ten Mexican women now resident six have regular home instruction.

Owing to the comparatively small scope of the work no organized industrial effort has been made, but much has been accomplished by personal, neighborly kindness. Almost every family has received some help in the way of making the homes more comfortable. Box cars have been cleaned out and papered, old shacks partially renovated, and in some instances better houses have been secured for the inmates. It is gratifying to notice that in regard to this help the Mexican responds to treatment. A noticeable improvement is seen everywhere. The women are anxious to adopt our American dress and

cheerfully assist in the teacher's housework for the privilege of learning the use of dress pattern. They like to exchange ideas on cooking and house decoration and quickly respond to suggestion. A year ago every woman when asked her name gave her full maiden name. Today, she is Mrs. somebody or other, always being careful to use her husband's name!

This account has been written to encourage the host of Spanish and Latin students throughout the country to give themselves unstintedly to this work which yields such large returns. Every circumstance in the lives of these poor track-dwellers appeals for sympathetic interest. The man is poor, usually, for work is intermittent and his family is large. The old folks back home are "so mucho poor" and he divides his savings with them. Boxes of shoes and clothing go often to the half-clothed relatives beyond the border. He knows little of sanitation and is subject to frequent colds and other troubles due to his ignorance. He is as simple hearted as a little child, doing what he is told, no more, no less. Docile to a remarkable degree he accepts the opinion, without question, of those in whom he has confidence. He is lonely, too. Thousands of Mexicans are scattered, a family or two at a place, all along the tracks of the great western roads. Verily they are as sheep without a shepherd, for no *padre* bothers himself about them, and they are but awaiting the touch of a kindly hand to lead them into the fold.



THIS SHOWS THE QUALITY OF THE STUDENTS COMING HERE TO LEARN OUR WAYS





The student body on the campus of Shanghai Baptist College, with Evanston Hall in the im

## Shanghai College and Christian Manhood

BY WILLIAM B. LIPPARD



**I**N JUNE of last year Shanghai Baptist College observed its ninth annual Commencement exercises. Sixteen young men—the largest graduating class in the brief history of this institution—received their diplomas. Fourteen of the members of the class were followers of Jesus Christ. While the other two were not professing Christians, they had nevertheless during their college course been brought so continually in contact with Christian ideals and the claims of Christ on the lives of men that their careers will be permanently influenced by these Christian contacts. These 16 young men joined the 58 alumni, thus making a total of 74 young men who have received their college training at this institution in the Far East.

From the very founding of this college in 1908 by the Foreign Mission Boards of both Northern and Southern Baptist Conventions, the evangelistic emphasis has been predominant. Shanghai College is a Christian institution. President F. J. White, while on his recent visit to America, told the writer how through chapel services, evangelistic meetings and particularly through personal interviews with members of the faculty, the students' need of Christ was quietly yet persuasively brought to their attention. No man is required by the college to become a Christian, in order to secure the largest use of its courses. Nevertheless because of its evangelistic atmosphere, no student can go through this Christian institution without sooner or later facing fairly and squarely the question of his personal attitude toward Jesus Christ. During the last college year, 81 of the students were baptized on their profession of faith.

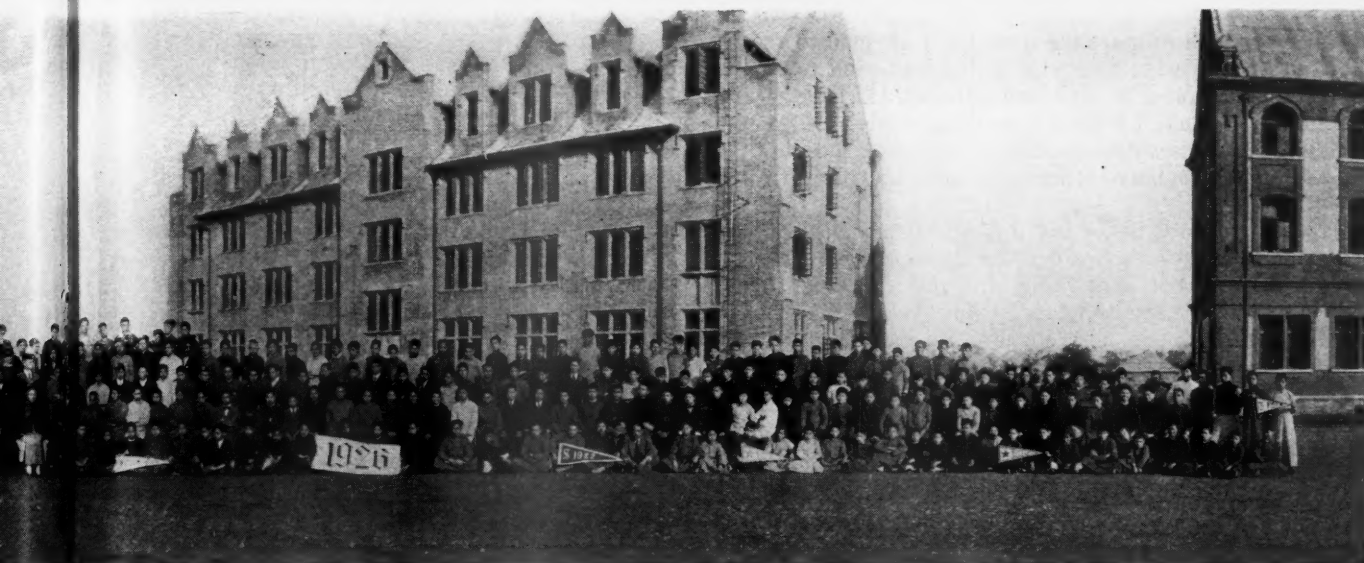
When compared with the alumni of American institutions, that of Shanghai is admittedly not very large. But Shanghai College is less than fifteen years old. Moreover, Shanghai takes pride in the fact that it em-

phasizes the importance of "weighing" graduates as well as "counting" them. Consider, for example, the first graduating class of two members in 1913. Today one of these is pastor of the North Shanghai Baptist Church. As a brilliant preacher and as a capable pastor he ranks as one of the ablest Chinese ministers in all China. The other member is professor of biology on the college faculty. Both have had the benefit of additional training in American institutions. Prof. D. H. Kulp, of the Department of Sociology, in an interesting analysis of the careers of Shanghai alumni, shows that at the present time 18 per cent are in the Christian ministry and 50 per cent engaged in teaching. Of the latter, more than three-fourths are serving in mission schools. The remaining 32 per cent of the graduates are engaged in various occupations and professions, including business and government service. No man can adequately estimate the value of the influence of Shanghai College on the careers and service of this increasing number of graduates.

This institution has had a really phenomenal growth. During its first year 40 students were enrolled. From that little group the enrolment has grown to proportions beyond the expectations of the most optimistic missionary. During the past year 424 students were actually enrolled, this number not including students attending for temporary periods. Each of the three departments has its full quota, 28 men studying for the ministry in the theological department, 150 being enrolled in the college department, and the remainder in the academy. Shanghai is now able to boast of the largest Baptist middle school in all China. Students come not only from the 18 provinces of China, but from Singapore, Java, Borneo, Australia, Korea and Manchuria. The College is thus endeavoring to serve the Chinese from Australia to Manchuria and from Tibet to Japan. Through its students its influence is spread into all the corners of the Orient.

Naturally this increasing enrolment presents grave problems to the faculty in their efforts to accommodate the students. When it was announced that a new acad-





Hall in the immediate background. More than half of the men in the group are Christians

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emy dormitory was to be erected through the generosity of a friend, the faculty believed the entire academy enrolment could be adequately accommodated. By the time the money was received the number of students had so increased that only two-thirds could be accommodated in the new building. When it was actually erected and ready for occupancy, it was found that only two classes could be furnished accommodations, so rapidly had the enrolment increased.

Shanghai College is fortunate in having many friends in America who have made generous contributions toward its equipment. Some of the finest college buildings in all Asia are to be found on this campus. A new and thoroughly equipped Science Hall has been made possible by the generosity of a friend. From gifts from the men of Evanston Church in Illinois a handsome dormitory, known as Evanston Hall, was opened two years ago and immediately crowded to capacity. This was intended to accommodate 100 students. At the present time 150 have been crowded in this building. The handsome Haskell Gymnasium, the first college gymnasium in China, is located here, and naturally has stimulated interest in all forms of athletics. Maintaining the health of the student body is greatly facilitated through the adequately equipped MacLeish Infirmary. In addition to these newer buildings, several residences have recently been added and also a woman's building.

With its ever increasing growth in students and its gratifying popularity, it is quite evident that additional equipment must be provided. An adequate library building is essential, and of unusual importance is a chapel building. With the present enrolment of 424, the only auditorium available on the campus accommodates 300. This is obviously too small and as a result separate chapel services have to be maintained for the academy and the college. For the Sunday services and other public meetings the small auditorium is quite inadequate. There is no room for visitors, and a Commencement is always held under handicaps and restrictions. A suitable auditorium such as would be provided by a new chapel

building, is essential for the spiritual as well as social and intellectual life of the institution.

As in American institutions, the students engage in various forms of practical service, particularly those who are looking forward to the gospel ministry. The churches in the city and the numerous Sunday schools furnish abundant opportunity. There is also the social center at Yangtsepoo. During the past year the student evangelistic band has done remarkable work and has been of exceptional assistance to the missionaries, having visited many of the East China mission stations for series of evangelistic meetings. An unusual feature of the past college year was the tour of the Shanghai Glee Club with remarkable success. Large crowds and enthusiastic receptions greeted every public appearance of this musical organization.

Thus, Shanghai College, with its varied activities, its well balanced curriculum and its evangelistic emphasis, is trying to meet its share of the task of the evangelization of China. Foreign missionaries alone can never successfully undertake this task, in view of the four hundred million population. It will be accomplished only when the Chinese themselves undertake it, and for this reason the training of leaders at institutions like Shanghai is of fundamental importance.

### Late News From the College

A letter from President White, dated January 21, says: You know that the money has been put in the hands of the Board for our woman's building and we expect to go on with it early in the spring. We have nine girls this year and you would never know but that we had always had coeducation. There are no difficulties—not as many as there would be in a coeducation institution in America, and it is going to have a great effect on the social life of the Chinese.

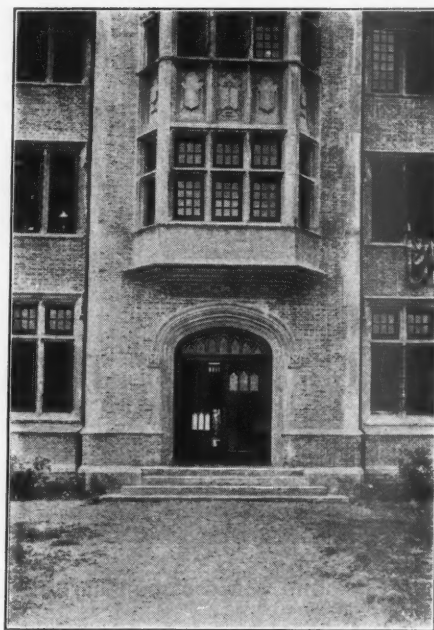
I am now a member of the Board of Control and of the executive committee of Ginling. They were kind enough to insist that I remain on the executive committee though

I find it very difficult to spare the time, but I am glad to do so because I am glad to do anything that is possible to advance the education of women, and although I believe in coeducation so much, I believe it would be a great loss not to have a first class woman's college to stimulate those who would not be stimulated otherwise to secure a college education.

The Southern Board is coming up handsomely with appropriations. They have made us an appropriation of \$60,000 Mex. (\$30,000 American) for one building, \$40,000 gold for another and money for two dwelling houses as well as \$50,000 Mex. for land raising. They have promised also to give us more next year if it is possible. We now have buildings or funds for nine large buildings. We have also nearly twenty smaller buildings including dwellings.

The total assets of the institution now amount to over \$1,000,000 Mex. which would be at least that much in gold if the institution were in America. We have a faculty of nearly 50 and a student body of about 450.

(A report of recent conversions, a constant feature of the work, and of baptisms is given among the Evangelistic items on another page.)



FRONT ENTRANCE, EVANSTON HALL



NEW DORMITORY MADE POSSIBLE BY "A FRIEND"

## A Note From Burma and Another From Dr. Robbins

A missionary in Burma writes: "We have watched through the home papers the manifold and difficult labors through which you have passed and have frequently borne you up in prayer, lest the task discourage you. We realize much of the critical period through which the denomination is passing but we have faith to believe in the God of victories and that your faith shall never fail. I wish to mention again our earnest participation with you in the anxieties and burdens of the day. God Almighty is on the throne and I shall not worry over any cut which necessity may impose upon us next year. Perhaps it will make us appreciate more some things for which we have not been sufficiently thankful. If it must come, then we should meet the cut with a smile of trust that it is from the Father's hand and He is all wise and all kind."

"No one can really know and appreciate India," writes Dr. Robbins "until they have seen Agra, Delhi, Lucknow, and Benares. The Taj Mahal at Agra is one of the most beautiful and wonderful buildings in the world. The ruins, forts, and mosques of these cities of north India give one some idea of the grandeur of India's past. The wonderful buildings and historic spots in Delhi are almost countless. We spent a busy day driving to see temples, towers, and forts, through the Kashmir gate, which the English blew up in their siege of Delhi in 1857, up to the ridge where stands the Mutiny Memorial, till at 5 P. M. we were caught in a shower and had to rush for the station. At Lucknow we were guided through the battered, bullet-riddled old Residency, standing in ruins just as it stood after its historic defense and relief in 1857."



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## Developing a Latent Leadership

BY JOHN S. STUMP, D.D.



HERE is a church in the West that for thirteen years owed The American Baptist Home Mission Society \$3,000 on which they had paid none of the principal and very little interest. Many letters had been written by them declaring that they could pay nothing and asking that the obligation be cancelled. At the time of which I write there was due \$396 interest, making a total debt of \$3,396 owed to the Society, besides a floating debt of about \$200.

The church had ceased to reply to letters asking for settlement. Finally, I wrote two letters asking the privilege of meeting with the church to try to help them pay the debt. Receiving no reply, a telegram was sent saying that I would be there on Thursday night, and asking that an appointment be made for me. On my arrival I went to the telegraph office and found that the telegram had been delivered. I also found that no appointment had been made.

The clerk said, "Yes, I got your letters and telegram. I did not answer. I thought that if, under the circumstances, you were fool enough to come, you would find that we can't do anything. We have no pastor and there is not a leader in the church. Besides we are divided, and there is no prospect of securing harmony."

However, he was good enough to call together some eight or ten men and we talked the matter over. I heard the same old story. Nothing could be done. One of the most devout among them, who seemed to be anxious about the situation, suggested that the Society should take title to the property in payment of the debt and that the church should disband. I said, "You have been depending too much on preachers. The men here before me are entirely competent to manage the financial affairs of the church."

"No, we never did anything and we never shall. We can't. We have no leaders. We are too poor to pay anything on the debt. We can't even pay the interest."

Finally they agreed that I might preach on Sunday, provided that I would not ask for anything but the interest on the debt. I returned on Sunday and looked in on the Sunday school, and afterward met a congregation of about forty people. The subject of the sermon was "Individual Responsibility." I tried to make them feel that each one was responsible for his part in the work if no one else did anything; that each one was responsible for preventing trouble and dissension in the church; and that there was no limit to the power of one member if he were really in earnest about having the work go on right.

On the way home from this session an old night watchman, a poor man, said, "That man's visit will be worth a thousand dollars to this church."

"What do you mean?"

"I mean," said he, "that his visit will result in the payment of the debt of the church and we can begin to do something." He was laughed at.

I took dinner with the man who had proposed to disband the church and let the Society have the property for the debt. He renewed his suggestion with some emotion and unmistakable signs of sincerity and deep regret.

At the night service the house was full. My subject was "Moses at the Red Sea." Moses was there in a hopeless situation. He was there by command of the Lord. The sea was before him; the wilderness and the desert on either hand; and Pharaoh with his host and his chariots was in the rear. Moses heard the command of the Lord—the only kind of command He ever gives—"Go forward." There were two things Moses could do. He could take one step to the water's edge; and he could lift up his hand and threaten the water. True he could not do much dividing. But God did the rest, and on the other side of the sea people sang praises to God for their deliverance.

"You have your 'Red Sea'. It is a debt of \$3,000. There is no escape, and nothing can be done on this side of the sea. How did you get into this situation? Did the Lord have anything to do with it? You needed this house. There is nothing extravagant about it. You cannot be accused of folly in building it. God must have led you into it. If so, His command is 'Go Forward'. I know you are not rich people. But you have a little money. Threaten this debt with it as Moses threatened the sea. With an obedient and honest effort on your part, God is as able to add money enough to pay this debt as He was to add to the splash of Moses' rod a wind strong enough to make a path through the sea.

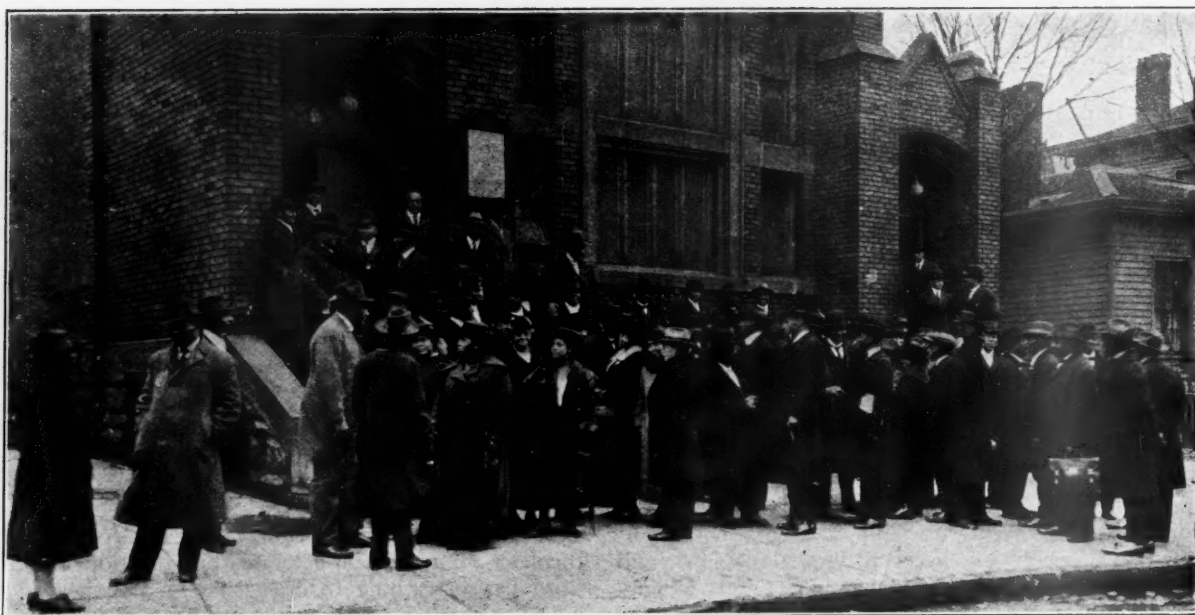
"What did you see when, at Sunday school this morning, you looked into the faces of one hundred girls and one hundred and thirteen boys? Whatever you may have seen, I saw a promised land of opportunity that would make any red-blooded Christian defy any sea of difficulty that might present itself. You are able to pay every dollar of this debt now. But I promised not to ask you for anything but \$396 to pay the interest on your 'Red Sea', and I shall keep my word."

It took perhaps ten minutes to collect the interest due. I left the pulpit and a young man was called to the chair for a business meeting. The old night watchman got up and said with feeling, "I am not satisfied to stop here. You know how poor I am. None are poorer, though none of you are rich. I will find some way to raise \$100 if this debt can be paid in one year." The man who wanted to surrender the property said he would pay \$500 if that could be done. They were making progress and enthusiasm was rising. A man rose and said, "Ladies and gentlemen, I never make pledges, and I am not a member of the church. I have in my pocket \$100 which you can have if this debt is paid tomorrow; but I'll promise nothing for the future." His speech changed the current and set the goal for enthusiasm. In a few minutes that congregation that had no money and was ready to give up the struggle, found in their pockets something more than \$2,000; and at four o'clock next day they had nearly \$4,000 in cash (not pledges) and paid off all their debts and had something over. They were proud and happy.

The town was stirred. Strangers hailed me on the street and said, "How did you do it? We never heard of the like. We can hardly believe we are not dreaming." I did not do it. The Lord stirred up the latent leadership in the church and they did it. The church found itself.

What this church did, any church can do.





NEGRO BAPTIST CONFERENCE, CLEVELAND, WHICH PRECEDED THE CHICAGO CONFERENCE

## The Latest Enterprise in Negro Education

BY CHARLES ALVIN BROOKS, D.D.

**I**N FEBRUARY a conference composed of the chosen representatives of the Negro Baptist churches of the North was held in the Olivet Baptist Church of Chicago and resulted in the organization of an educational society. The occasion of the meeting was the proposal to organize a Training School for Christian Workers, primarily for our Negro churches of the North. A full and fair discussion preceded every action taken.

There has been under consideration for more than a year a proposal to purchase the property of the Missionary Training School of the Woman's Home Mission Society at 2969 Vernon Avenue, which is larger than the Society needs for its school and admirably adapted for the special purpose in mind. In order to have a responsible and representative organization which could function in cooperation with the two Home Mission Societies in this educational undertaking the new educational society was organized. The Board of Managers is to be composed of 27 members of which 15 will represent the Negro churches of the Northern States and 12 the two Home Mission Societies.

The president of the newly formed society is Dr. Austin of Pittsburgh, and the secretary is Dr. McWilliams of Toledo. The Board is representative of various sections of the country and is composed of some of the strongest and most effective Negro leaders of the North.

The charter of the society, which will be sought under the best legal advice, will provide not only for the proposed school in Chicago but other schools which may later be needed. The denomination will be interested in the financial details of the undertaking. The Training School property has been appraised conservatively at \$250,000. The Woman's Society agreed to sell it for the purpose for \$225,000 and make a further donation of \$50,000. The Home Mission Society has appropriated \$75,000 toward

the project and the newly organized educational society will undertake to raise \$100,000 in three annual installments. They agree to have \$25,000 in cash by September 1, with the expectation that the school will be opened in the fall.

The school is to provide special training for young men and women who wish to devote themselves to a much needed service in our churches as directors of religious education, kindergartners, nurses, and workers with boys in Christian centers. There will be provided also courses in theology and pastoral training for those looking to the regular ministry, and institutes for men already in service.

The school will meet a most serious need. With the influx of hundreds of thousands from the South many of our northern communities have come to present a most perplexing problem and with almost no adequately trained leadership of these "second line officers." It is almost impossible, certainly it is not expedient, for these aspiring young men and young women to go South for their training. The demand which has been raised on every side for trained workers has been so imperative that this school is being projected as an answer to it. It is the thought of the promoters that the school shall be a junior school and not a substitute for such higher education as may be desired by those whose attainments will enable them to take a full college or standard seminary course.

The enthusiasm and good sound judgment displayed at the conference was most heartening to those who are familiar with all the difficulties which confronted the leaders responsible for bringing about this happy consummation. Now for a good faculty—the choicest young men and young women as students—full cooperation—full confidence, and earnest prayer for a rich endowment of spiritual grace and power, to make this undertaking all that it may be!

## Helen Keller and Her Bible

BY A. WESLEY MELL

"THE Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for

and tense as she slowly repeated these words, but it lighted as she read on, "As long as I am in the world, I am the light of the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and



she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious

confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society." It was an hour never to be forgotten. As I left Miss Keller and saw in her face "the light that never was on sea or land," I thought how true it is that His "Life is the light of men."—*Issued by American Bible Society, New York.*



## The Way It Is Done Farthest West

BY ROBERT GRAY, WITH CHAPEL CAR "MESSENGER OF PEACE"

**W**E ARE working in the rich and prosperous Yakima Valley, that has shipped fifty-five million dollars worth of fruit, grain, hay and vegetables this season. We are caring for five communities between Yakima City and Sunnyside, a distance of thirty miles and rich fruit ranches all the way. Recently our car was located at Parker, eight miles south of Yakima. One evening I noticed a crowd of eight strangers; they sang well and when it came to testifying they were the first to respond. After the meeting I became acquainted with them and found they were Baptists and came from Buena, a small town about eight miles south of Parker, and they told me that there were many Baptists in and around their town and urged me to make them a visit, as no Baptist minister had been in their home in fifteen years. I promised to go and did so; then they urged me to preach for them Sunday mornings; and as the trains were convenient, allowing me to get back to our meetings on the car in the afternoon, I consented.

The first Sunday we met in an apple warehouse. Fifteen people were present. September 25th we organized a Baptist Sunday school with 26 enrolled, meeting in the school house. During October the average attendance was 45. The next step was their request for a church organization, and in order to find out how many Baptists were living in the vicinity, I spent several days with the Sunday school superintendent in his auto, and we found about fifty people who had been members of Baptist churches in other states—some saying that they had been waiting for a Baptist church and therefore had not joined other denominations; others had affiliated with the Methodists or Presbyterians. The latter we did not try to disturb in their new church relations. The people were very enthusiastic and laid the foundation of a building 52 x 32, which they hope to occupy in the early spring. All of the material has been provided for and they have asked for no outside help.

There are eight candidates awaiting baptism at Buena and everything points to a big work in that place.

Dr. Bailey, our Superintendent of Missions, and I went to Buena November 27th. The heaviest snow in many years was melting quickly and the streets were flooded,

but about fifty people were met together in the hall (used as a dance hall Saturday nights). Dr. Bailey preached, and then we took the first step in the organization of a Baptist church. Fifteen people came forward and signed their names as the original or charter members, and five offered themselves for baptism. Dr. Bailey and I were at Buena again Sunday, December 11th, and 25 people met us as we got off the train and over 200 people were in the hall. They told us 24 were now signed as members and that 65 were in the Sunday school that day. We took another step in the organization of a Baptist church in Buena, and after a most delightful and enthusiastic meeting we were taken to the lot where the people are erecting a fine brick building at their own expense. All the labor is being donated by members and friends.

### RESULTS OF CHAPEL CAR WORK AT PROSSER

Results of the work of the Chapel Car, "Messenger of Peace," as seen at Prosser, Washington, are as follows: Trouble caused over the last pastor cured and the church now working harmoniously. Members added to the church—by letter, 7; by experience, 11; by baptism, 27; a total of 45. New organizations: B. Y. P. U. of 30 members; Boys' and Girls' Brigade of 45 members; a Ladies' Mission Circle. Sunday school attendance increased from 58 to 105. This number was present February 12th. Raised in pledges (50) for support of a pastor, \$1,200. Church put on a new financial basis. (They never had any system.) Seven more await baptism. Pastor called to begin work March 1st.

That is a succinct statement, with much of importance to Prosser's present and future to be read between the lines. Dr. Neil, Bible and Field Secretary of the American Baptist Publication Society, who was at Prosser recently, in company with Dr. George L. White and State Secretary Bailey, and who incidentally renewed acquaintance with this Chapel Car, on which he and Mrs. Neil spent nearly six happy years, says the "good folks provided an unusually fine banquet for us, after which a very large and enthusiastic service was held in the largest building in town. It was a memorable service."



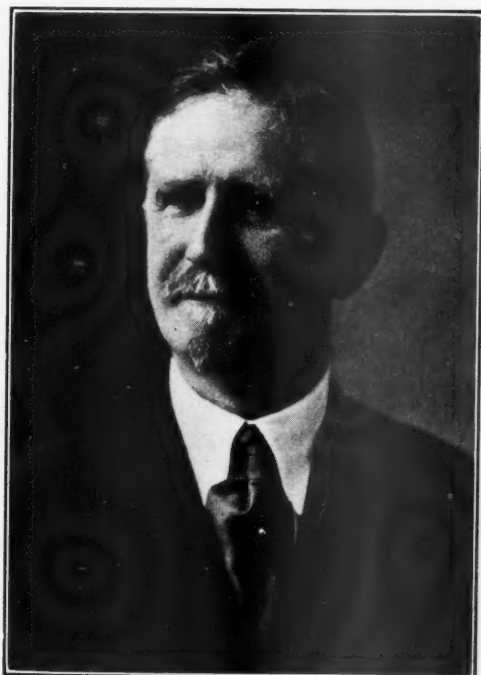
## The Reviewer With Books Worthy of Your Attention

### "Enduring Investments"

The reader of any book or article that Roger M. Babson writes, or hearer of any address he makes, knows that one secret of his success is his directness. He knows what he wants to say and says it, just as he knows what he wants to do and does it. When he feels that he has a Christian message for business men he gives it. He has no doubts about the correctness of his positions or the efficacy of his panaceas, whether for business depression or church deficits or the financing of world missions. And he is always fresh and refreshing. This explains why he has the large audience that accepts his preaching, as it might not the minister's, because he is a layman, a counselor of men of big business, and originator of a unique organization, with widening outreach.

The reader discovers that Mr. Babson, when he speaks of enduring investments, does not mean stocks or bonds or

nothing, and the cowardice of retiring from business. Part second deals with methods of piling up riches, society's right to our wealth, profit sharing versus benevolences, developing a prosperity which endures, the need of educational reform, and asks what shall we do? It will be seen that the book is practical. He puts his business reputation behind the statement that "Statistics show that the investments founded on Christian principles are the safest and that the Ananias kind are the most risky." As an exegete, commenting on Jesus or Paul, one may not accept Mr. Babson's comment as final, but his main arguments in this book as to the relative value of things and character, possessions and life, can not easily be controverted. Grant his premise, and there is no other conclusion. His doctrine makes for unselfish, helpful, brotherly, Christian living. And his personal confession in the closing chapter is worthy of the most thoughtful consideration by professedly Christian as well as so-called worldly men. (The Macmillan Company.)



ROGER W. BABSON

farm mortgages, or anything else material, but spiritual investments. "Of course, winning souls to Jesus would be the most enduring investment of all procurable. It would be the most satisfying and the most profitable. Moreover, in saying this I am speaking as a statistician and not as a preacher." It would not be easy to misunderstand this. "The building of a hospital is a far better investment than the building of a factory." This gives you platform, and you will want to know more of a view certainly not common in the commercial world.

The first part takes up the habit and accumulation of money, shows when money ceases to be of value, when riches are not wrong and when they are dangerous, pits men against goods, discusses getting something for

### An American Bride in China

One of the books that has created much discussion is *My Chinese Marriage*, the chapters of which first appeared serially in *Asia*, the magazine that is doing much to interpret East to West and vice versa. The story of the American girl who in college fell in love with a Chinese student and later married him, went with him to China, and made her place in a Chinese home of the higher type, is told with great literary charm. There is a verisimilitude in the narrative that is convincing, and the picture of life in China, first in Shanghai and then in the southern province where her husband's ancestral home was situated, is very different from the one commonly drawn. It doubtless will seem strange to the average reader that this American girl could so easily become at home in China and so entirely devoted to a foreign land and people, but her supreme love for her husband may in part account for that. Certainly she makes him out one of the model men and husbands of any race, and these rare exceptions are to be found very likely in China as readily as in America—or any other land. The story is of value in its revelation of the intimate understanding that may exist between the occidental and oriental. It makes for sympathetic relations and a lowering of racial barriers. We have something to learn undoubtedly from the civilization that stresses grace of manner and courtesy as the foundation of all social life, and that teaches reverence toward parents. Published by Duffield & Company.

### "A Brother of the Sioux"

This story of the work of John P. Williamson among the Indians of the Northwest, by Winifred W. Barton, has not merely the merit of being a valuable contribution, but also is decidedly interesting. The human touch is manifest from the beginning to the end. In his early boyhood he was a playmate of the Indian children and later was active in his ministry to the Indians of the Northwest.

The story deals with the early ministry of what is

known as the Minnesota Outbreak, which was followed by a great revival among the tribes. The setting of the religious contribution of Mr. Williamson is made doubly interesting by his relation of experiences which cover the "buffalo hunt," "starvation time" and "tenting with a hostile." The account of his early years at the Yankton Agency is thrilling, and the service rendered in later years at the same agency vividly portrays the point of contact of an earnest man with these primitive peoples. The interest of the story at large is intensified by tales of personal experiences.

Perhaps the crown after all was his literary work in the Dakota language. In 1871, on an old hand press, he began the publication of a monthly periodical in the Dakota tongue. This was "Iapi Oaye" (Word Carrier). He also printed for several years a small sheet "Napeyuza" (The Hand-Shake). That this publication met with a response became evident when the Indians suggested that if they might have their own newspaper regularly as the white people did, they would pay for it.

Mr. Williamson lived to be an old man. Up to the time when he was stricken with pneumonia in 1917 he continued his labors of love, addressing large tent meetings and writing many letters of advice and encouragement to the native preachers and workers. "No life has had a more direct and great personal influence in the regeneration of the Dakota Indians than the life of John P. Williamson." It is a fascinating and inspiring book. Published by the Fleming H. Revell Company.

### "The Apocalypse of John"

It is not often that the reviewer has come into his hands at the same time two such diverse volumes on the same subject as this by Dr. I. T. Beckwith, formerly of the Episcopal General Theological Seminary, and *The Vision We Forget*, by Mr. Whitwell, reviewed formerly. Here we have in striking contrast the treatment by the journalist and the theologian, the literary writer and the biblical scholar. Of course the authors wrote for different classes of readers and with different purposes in mind, though both agree in desire to secure a new apprehension of this too often neglected part of the Bible.

Dr. Beckwith presents studies in introduction which cover most satisfactorily the many points of interest in the field of Eschatology. Starting with the premise that for the understanding of the Revelation of John it is essential to put oneself as far as possible into the world of its author and of those to whom it was first addressed, he goes at length into the setting, the author's inspired purpose, the apocalyptic writings, and the eschatology of the Old and New Testaments. He deals with many questions that have been raised, including unity, literary manner, history of interpretation, authorship, etc., and concludes with a commentary filling 350 pages, and textual notes. The treatment of the opening topic, the Eschatological Hope, is of a character to realize the author's desire that "such a study of the Revelation . . . might suffice to show even the non-professional reader that this book of the New Testament—to many an enigma—is one of the most comprehensible, as it is one of the most splendid, books of our Bible." This is a work in which the thoughtful minister, the adult Bible class teacher, and every intelligent Bible student should find help and pleasure. In this new and cheaper edition the publishers (The Mac-

millan Company) have brought it within reach of a wider circle of readers.

### These Were Heroes Indeed

*The Book of Missionary Heroes*, by Basil Mathews, is one that will make appeal to the boys who love adventure and thrill and courage of the real sort. The author, a secretary of the London Missionary Society, has a keen eye for the dramatic and daring in the lives of men, and he has no difficulty in finding the facts that will catch and hold the interest of all classes of readers. These are true stories, but that does not take away their fascination. From the Prologue, with its Relay Race, to the twenty-eighth story, "The Friend of the Arab," there is no point for easy stopping. The gift of story-telling is here exemplified in a high degree. Few writers have begun with Paul, but as the first of The Pioneers Mr. Mathews finds in Paul "The Hero of the Long Trail," and makes him live anew. Then we have *The Island Adventurers*, ten in number, in Book II; *The Pathfinders of Africa* in Book III; and *Heroines and Heroes of Plateau and Desert* in Book IV. Many of the characters will be new, all of them will bring a living witness to the wonderful things that can be done when the human strength is supplemented by the divine. These are well described as "the immortal stories of these Knights of the Cross." (George H. Doran Co.; \$1.50 net.)

### "The Eagle Life"

This volume is composed of new studies in the Old Testament, as a former was of studies in the New Testament, and is of the same suggestive and spiritually stimulating character. Among the 48 titles are *The Blessing of a Curse*, *Visiting the Great Yesterdays*, *Keeping in Tune*, *The Sin of Forgetfulness*, *The Contagion of Faint-heartedness*, *Clean Fighters*, *The Sin of Prayerlessness*, *Silken Strings and Cart-ropes*, *The Life that has No Morning*, *The Divine Mystery of Displacement*, *Irreverent Fear*, *Little-mindedness*, *Week-day Holiness*, *Baffled to Fight Better*, *The Strength of the Insignificant*, and *The Sound Sleep of Cowardice*. These titles are studies in themselves, and nothing more is needed to draw attention and interest. Here is a single quotation from the study which gives title to the volume:

"We are not only pilgrims of the night, quite as truly we are birds of God, endowed with power to mount up with wings, as eagles, to respond to the upward calling, and to breathe the lofty air of the heavenliness in Christ Jesus. *But we forget our wings!*" The italics are ours. That sentence sticks. In these volumes the Doran Company has made valuable additions to its long list of helpful books.

#### SENTENCES FROM "THE FRIEND ON THE ROAD"

Anybody can enter an open door. The real challenge comes when the door is locked and barred and sealed. He who would open a closed mind needs a big mind—"the mind of Christ."

Christ's call may not be to a large field, but it is always to a larger life. He calls us from imprisoning narrowness to the freedom of a saving magnanimity.

## Historic Days

BY CONSTANCE JACKSON

THE University of Illinois was the scene of a Conference, February 17-19, destined to make history as did the memorable Northfield Conference of 1886 at which the Student Volunteer Movement had its birth. While the students on local campuses definitely preparing themselves for *foreign* service have been banded in close fellowship since that date, those primarily interested in making *America* Christian for the service of the world have had no such friendly association. There has been a growing desire lately among many of these students for some sort of affiliation which should bind together all such local groups. Consequently the Committee on Recruiting of

International Committee of the Young Men's Christian Association, the Student Committee and the Personnel Division of the National Board of the Young Women's Christian Association, the Student Volunteer Movement for Foreign Missions, the Home Missions Council and Council of Women for Home Missions, and Boards of seven denominations.

The Conference was essentially "of, by, and for" the students, and no program was outlined until they had assembled and chosen a chairman, secretary, and three standing committees on Program, Findings and Resolutions.

The chief address was made by Dr. Charles A. Brooks, of the American Bap-

of all students dedicated to Christian life-service.

2. Since there is a fellowship of students dedicated to Christian life-service abroad it seems expedient that we devote our attention to unite students dedicated to Christian life-service in America until our ultimate purpose can be realized.

3. Our present purpose is to unite the prayers, study, and vigorous effort of those interested in the task of making America Christian for the friendly service of the world.

4. Further, to enlist the aid of, and to cooperate in every way with, existing agencies sharing our purpose to Christianize the world.

An executive committee of nine, responsible for carrying out the terms of the purpose, for formulating policies as to membership and relations with cooperating organizations, for issuing reports, and for outlining a program for the future, was appointed. It consists of: Mr. N. U. McConaughy, '23, Princeton Theological Seminary, chairman; Mr. M. Glenn Harding, '21, University of Chicago; Mr. W. A. Mueller, '23, University of Illinois, Campaign; Mr. Henry C. Rogers, '23, McCormick Theological Seminary, Chicago; Mr. T. Thomas Wylie, '23, Ohio State University, Columbus; Miss Mary A. Hart, '22, Baker University, Baldwin, Kansas; Miss Vera Rice, '23, Denison University, Granville, Ohio. Two members, one from the South and the other from the Coast, are still to be chosen. The Conference expressed a desire that the Home Missions Council and the Council of Women for Home Missions lend its support, and the executive committee requested that Miss Jessie Dodge White, Secretary of Recruiting for the two Home Missions Councils, act with them in an advisory capacity.

Since the ultimate hope of the movement is to unite in fellowship all students dedicated to Christian life-service everywhere, the Conference adopted the name "Student Fellowship for Christian Life Service," not limiting it to any particular or specific realm. At the time when the name was formally adopted Mr. Burton St. John, Candidate Secretary of the Student Volunteer Movement, stated that the secretaries at the National Headquarters of the Movement had been praying daily during the previous month for the Conference, and that, in his belief, it marked as memorable a day in the history of the Christian Church as did the famous Northfield Conference.

Conceived in a crying need, born in prayer, and inspired throughout by the loftiest of motives, this new Student Fellowship for Life Service presents a bold challenge to students, country-wide, who have caught the vision, and are thrilling to the task of making America Christian for the friendly service of the world.

✠

*If you are saved yourself, help some one else into the Kingdom.*



STUDENT HOME MISSION CONFERENCE AT UNIVERSITY OF ILLINOIS

the Home Missions Council and the Council of Women for Home Missions extended an invitation to a special conference to be held in Urbana, Illinois, at the State University there from February 17 to 19.

On the opening day registration showed 54 student representatives (26 men and 28 women) from 23 colleges and universities in 13 different states from Kansas to Massachusetts. Telegrams and letters from California, Washington, Oregon, Texas, Tennessee, Florida and Maryland brought word that many were following the sessions with prayer and interest. A message from Dr. John R. Mott read: "I am deeply interested in the Conference to be held at the University of Illinois this month, and wish to convey to the delegates the assurance of my cooperation in prayer." National secretaries (called by the students "adult advisors") were present from the

tist Home Mission Society, on the crying need for volunteers to champion the cause of Christ in America. A number of interesting talks were given by students themselves on the subject of their own experiences in work among neglected people in mountain regions, with the Indians, among migrant groups, and with the masses in the cities.

The heaviest discussion centered around the question of whether the association should take the form of *world* or *American* fellowship. An informal vote finally indicated that a large majority favored the American service idea for the present. In place of a constitution the following statement of purpose was drawn up and unanimously adopted. It best expresses the aims and results of the whole conference:

1. Our ultimate purpose is a fellowship





## FROM THE WORLD FIELDS



### THE HELPING HAND

EDITED BY MRS. ANDREW MACLEISH

#### A KINDERGARTEN OF TWO GENERATIONS

The following is an extract of a letter from Mrs. R. A. Thomson, Kobe, Japan: When we first started the Zenrin Kindergarten in the first building, we had a good friend in a Japanese physician living in our neighborhood. He sent his two little sons to our kindergarten. The doctor himself grew in distinction and became an official in the city government, prominent for his good help in the times when Kobe was visited by plague and epidemics, but always he remained our good friend, coming even in his busiest times with his charts, etc., to lecture to the parents of our kindergarten even when we had moved to our new place some distance from him, always giving his services to the teachers when they were ill.

He died the winter I was so ill and I felt we had sustained a great loss but what joy to have our little kindergartener of long ago, now a graduate of the Imperial University and a popular young doctor step in and say, "I have inherited the Kindergarten practice." And he is a dear, for he came the other night and entertained those youngsters just as if he were one of them. His younger brother who has been threatened with tuberculosis, but has recovered and is quite sturdy looking, now is studying music as a profession, so he comes to give us his latest songs. Isn't it fine to have such "jolly boys" in the family?

#### A DIPLOMAT'S TRIBUTE TO AMERICAN MISSIONARIES

"I have always felt that the American missionaries were not 'ordinary mortals'! They are here admittedly neither for pleasure nor profit, but for service. They usually know a great deal more about the country and the people with whom they are working than we diplomats, and they certainly have more friends among them! They are doing a great work in the four corners of the earth, of which every right-minded American ought to be very proud, and for which we diplomats admire them immensely. They must have counted the cost long before they started, and if the thought of dangers and of obstacles had been uppermost in their minds they would not have come."

Baptist women are proud of their mis-

sionaries. They glory in the achievements, the ability, and the consecration of their workers. The budget for 1921-22 is \$669,769.26. This amount is needed to insure the carrying on of the work on a minimum scale of operation. It will provide neither pie nor cake, only bread and butter—the absolutely necessary routine expenses. The Continuation Campaign will insure our budget if Baptist women will budge it.

EGGS! EGGS! EGGS!

To market, to market  
To sell our fresh eggs.  
Home again, home again,  
Our chickies to beg—  
Oh! Chicks do your duty  
These warm sunny days,  
We'll give God a portion;  
I tell you, it pays!

The above lines written by Mrs. F. L. Miner, the Continuation Campaign Director of West Central District, illustrates one way in which the farmer wives of Iowa are helping to raise the \$2,000,000. Each Monday during March and April the eggs which the hens accommodately laid on the previous day are sent to a Baptist woman in the county seat who sells the eggs and turns the proceeds over to the Continuation Campaign. Two Baptist country women who asked God to show them how to help thought of this plan.

#### LETTER FROM TURA GIRLS' SCHOOL

"Having learned of the financial condition of our W. A. B. F. M. S. and remembering what you have done for the Garo girls, we, the Boarding Department of the Mission Middle English Girls' School, Tura, wish to help you. For two years we have cut the grass, picked out weeds and swept the Mission Compound with our stiff grass brooms to keep it clean and neat. On the Compound there are many jack fruit trees and for our work we receive the money from the fruit of these trees as it is sold. This money, rupees eighty-five, annas one (about \$30), we are sending to you as our gift at this time. We are sending it by our teacher, Miss Holbrook, who is going to America soon. This amount represents 14,000 hours' work. It is not much but it assures you of our sympathy and prayers at this trying time. We try to always remember, 'My God shall supply every need of yours according to His riches in glory in Christ Jesus.' Phil. 4:19. Yours in our Master's name,  
Tura School Girls."

#### MATERIAL FOR PROGRAMS

The constant query from presidents of missionary societies, teachers of mission study classes, pastors and others is, "Where can we get material for programs?" "How can we get news from the field?" Did you ever subscribe to a field publication (not an agricultural magazine) but a newspaper published on the foreign mission field and sent directly to you? For instance, if you are studying Burma, the *Burma News* will give you monthly information about our work and workers there. By this means you get news from the field as quickly as the people at headquarters. Send your subscription for any of the following to the Literature Bureau, 276 Fifth Avenue, New York City. At least three months must be allowed after sending subscription before first number is received:

**BAPTIST MISSIONARY REVIEW:** A monthly magazine published at Ongole, South India; \$1.00.

**BENGAL-ORISSA TIDINGS:** Published bi-monthly.

**CONGO NEWS LETTER:** Published quarterly at the Congo Mission Press, Ntondo, Congo Belge; 25 cents.

**GLEANINGS FROM THE AMERICAN BAPTIST MISSIONS IN JAPAN:** Published bi-monthly in Kobe, Japan; 70 cents.

**PEARL OF THE ORIENT:** Published quarterly at the Philippine Baptist Mission Press, Iloilo, P. I.; 20 cents.

**THE NEW EAST:** Published monthly at Canton in the interests of Baptist Missions in China; 40 cents.

**THE NEWS,** from the American Baptist Missions in Burma and Assam: Published monthly at the American Baptist Mission Press, Rangoon, Burma; 75 cents.

The year books or annual reports of the mission fields are extremely valuable for program use. Those which can be secured from the Literature Bureau now are: *Japan Annual*; *The Story of the Year in Burma*.

Of course, **MISSIONS** is an unfailing source of material, and brings fresh news from all fields.

#### NEW MISSIONARY APPOINTEES

The Woman's Foreign Mission Society has appointed ten young women to service. The new appointees are Clara Barrows of Providence, who will go to Burma; Edith Lillian Dulin of Wayne, Neb., South China; Helen Bailey of Reading, Mass., South India; Helene Bjornstad of Norway, India; Florence Webster of Fargo, N. D., East China; Naomi Knapp

of Shingle House, Pa., Bengal-Orissa; Hilda Lund of Minneapolis, Africa; Etelka Schaffer of Newark, N. J., China or Africa; and Winifred Acock of Terre Haute, Ind., Japan. Five other appointments will be made during the summer. These young women have been training as medical, evangelistic and educational missionaries.

#### A DELIGHTFUL GIFT

One of our State Promotion officers of the Women's Continuation Campaign had a pleasant surprise the other night, when she went to her room. She found a package done up in a paper napkin, lying on her bureau, and upon it the words, "Dear Mother, open." On opening it she found a little box containing \$5. There was a one-dollar bill and all the rest was in pennies, nickels, dimes and quarters. On a card was the following verse:

"Dear Mother:

"I hope this money will help to make \$100,000 from women of the state.  
Just think of the joy it'll bring to those  
Who are poor and needy and have no clothes.  
This is a birthday present in advance;  
I hope it will joy a heart and make it dance.

Lovingly, *Helen.*"

Her little twelve-year-old daughter had saved this money from her weekly allowance and given her mother what she felt would please her most. Hundreds of children have entered into fellowship with the hopes and prayers of their mothers in this big Continuation Campaign.—*Helen B. Montgomery.*

#### "SHULING" FOR A LIBRARY

A New England friend once said that when some poor fisher folk sailed along shore and picked up driftwood, crabs and other shellfish, they called it "shuling." It was time I learned a new word—those which I know are so shop-worn. I found it just in time to use in working for the library for Rangoon. Doctor Ma Saw Sa came to my house to pay me a visit, also to look into our new and wonderful surgical institution known to the world as The Clinic. She found a congenial atmosphere there and in our hospitals, where she "shuled" daily for antiseptics, prophylactics and other things. If she strayed away a call to a library usually located her and she would come home hopeful and satisfied. Once there was a far-away look in her eyes—and I was getting ready to hear a tiger story or an adventure with a cobra or some other of those jungle-side pets. However, no such hair-raising conversation ensued. She asked me if it wouldn't seem strange to have no library to which the young people might go for books for study and for recreation! Surely, I agreed that it was unthinkable. Then she told me that the Government and Mission Schools turned out young people

each year who could read English—yet, after they were out of school, there was nothing in the way of a public library which they could visit. Books may be purchased at book-shops, but the lack of money prevented buying.

She wanted to ship home a few books if it were possible. Somebody gave her twenty-five dollars to "blow in" just as she pleased, but instead of buying something for herself, even along the line of surgical and medical equipment, she straightway went a Boys' Books Department and there she purchased books for Burmese boys. I turned her loose among my own books—when I saw what I had left I asked her if she didn't want the book-cases also. I called up a young woman who is a regular buyer of new books and explained to her that Doctor Ma Saw Sa was out "shuling" for a library, and if she would contribute a few to our collection. That gentle hint brought us 74 good story books.

I wrote 20 letters to women who knew the Doctor and asked them for a contribution of money or books—perhaps it was money *and* books. Anyhow, over a hundred dollars came from this source. One friend sent a wonderful twelve-volume set of Stoddard's Travels, beautifully bound. With some of the money we purchased a cyclopedia. We have histories of many countries. A Sunday school in Cleveland decided not to maintain its library, so it was voted to give as many of those books to the Doctor as she cared to take. We considerably took nothing but books—the shelving and doors are all intact. On the way out we met the pastor who invited us into his study. With my most subdued manner I entered the room; the Doctor, expectant and smiling. The dominie said, "I hear you are collecting books." "Yes," said the Doctor, "isn't it wonderful, and are not folks lovely!" Then he turned to some shelves in his study and said: "There are a few books here you might like."

I laughed to myself, recalling that story about giving a coat in addition to the cloak—but he had no appearance of pointing any moral, so the "shuling" went on.

The Doctor was invited to speak at a Presbyterian Church. I told those ladies about our library idea and asked if they wanted to help. The widow of one of our Baptist pastors was present, who said she would like to give the Doctor her late husband's library, mostly theological works. I was doubtful about that offer for a minute, generous as it was. One glance at the Burmese lady's face showed me that another thought was forthcoming. She said the native pastors in the vicinity of Rangoon could read English—that they had very few helps or suggestions in their Bible study or in the preparation of their sermons. Here was an opportunity to turn over to a Pastors' Federation this really fine assortment of books. Near 300 books were added to our store from this source.

While at the Lake Mohonk Conference last summer, as a delegate representing

Burma, India and Ceylon, Dr. Ma Saw Sa made the acquaintance of Mrs. Borden of New York, who made her a house guest for some delightful days. Mrs. Borden expressed to Cleveland quite a number of religious books; these, added to the Baptist pastor's library, counted up to about 400 volumes. There were in the regular library about 800 volumes. I wanted to get that nucleus up to 1,000 volumes and it will be done by the time its sponsor sails beyond Hongkong, Singapore and into her beloved port, Rangoon.—*Belle K. Adams.*

## TIDINGS

EDITED BY CONSTANCE JACKSON

#### Music and Americanization

Trinity Church in Minneapolis has proved that a group of its young women know the meaning of service, for seven of its volunteers are now giving music lessons to foreign children from the Slovak church.

The wife of a university professor has been giving lessons to an eighth grade girl who comes across the river to the home of her American teacher. One day the woman was invited to sing at a social gathering but she refused to go, rather than disappoint her eager little pupil.

Two other young Slovak girls go to the home of a charming high school girl for piano lessons. The mother is always present in the home, and while one girl has her lesson, the other goes to the kitchen with the mother and learns to cook some tempting American dish. The first time these girls went to the house they hesitated about entering. "Don't we go to the back door?" they asked. The Christian Americanization Secretary, Miss Lawrence, who was guiding them, assured them that they were more than welcome at the front door. When the first lesson was over the girls sighed on leaving the house, and exclaimed, "Oh, we could stay there forever. It is so cozy!" This service has given the most wonderful entrance into the foreign home, and opened the hearts of all the family.

A little girl who lives on the river flats has been going for more than two months to the home of a sweet young girl who is studying music at Macalaster College. Here, too, the mother is always present. A short time ago the foreign child came to Miss Lawrence, wanting to know how she could obtain a second-hand music roll. The child's father has had no work this winter, and the only support of the family is a son who works as a messenger boy. So she was told that she must not spend any money on a music roll, though she had four exercise books to carry and needed one badly. Miss Lawrence later bethought her of an old roll which she had used roughly to carry books in her Americanization work,



and hunted it up. The child was delighted. Her mother put a few stitches in it, and the little girl added a coat of shoe blacking! She is as proud as Punch of her new possession, and since the other girls have found out about it, Miss Lawrence fears that she will soon have to make a plea for discarded music rolls! The child has not missed a lesson since she started, and though nothing has been said to her about cleanliness her teacher has noticed a steady improvement in her appearance.

It is not only girls who are getting the benefit of these lessons. A young Slovak boy, who has not been in this country a year yet, is being taught in one of the "homiest" of homes. A young woman is guiding Jerry in the fundamentals of the violin, and members of the family claim that he not only shows great talent on the chosen instrument, but that they are discovering a young Caruso besides. The young people of the house are eagerly awaiting the return of their father from a trip, feeling confident that he will find Jerry a job if he has to take him into his own office. Needless to say Jerry's ideas of America are undergoing a startling revolution.

So far all the teachers have been a success, and their joy in the work is equal to that of their foreign pupils. An experiment no more, this work is well established, tried and proved.

### Mather Mirrors

BY SARAH E. OWEN, PRINCIPAL

"The idle day is long, so long,  
The busy day is gone, soon gone!"

The latter days prevail at Mather where we really wish each day for a few more hours or a longer week. As I write there floats into my room the sound of happy laughter. The girls are having a merry game of baseball. Glad I am, for most of them have been busy in the laundry, and must serve again tomorrow. When I left the kitchen after dinner, a number of girls were working at the pretty white sink where the teachers' dishes are done, and a still larger number in the students' kitchen. There is little time for play if they are to obey the bells calling to numerous duties.

Teachers' rooms, students' rooms, three dining-rooms, kitchens, classrooms, chapel, halls and piazzas—all are well cared for by these faithful girls. Of course the teachers must have patience with the new pupils. There is one assigned to my room. One morning Florence said her work was done, and asked if there was anything else I wished her to do. "Florrie, did you know that doors could talk?" was my answer. The girl looked at me steadily for a moment, and then I continued, "This poor door is saying, 'Florrie did not brush the dust from me!'" Quick as a flash she drew forth the dust-cloth from the bag in back of the stove, and the door was left immaculate. She is a willing girl like many others, but

we must be equally willing to point out the failures, and continue it patiently day after day. Our Master gives us the love to hold before them the higher ideal of better work. Sooner or later the reward will come, and the girl sees as in a mirror the desire for the better results which we had hoped to develop.

The Christmas season this year was made memorable by the baptism of five girls. This beautiful service took place in Beaufort Bay near our bluff. The students stood at the foot of the bluff, the faculty at their right, while Dr. Thompson and his wife with the candidates and Miss Hunt stood near the water's edge. Brave were these girls as they stepped out into the cold but quiet water each to seal her faith in burial with Christ that she might rise again to a new life with Him. A sweeter prelude to the Christmas joy could scarce have been.

The happy season has passed, but the peace of a triumphant faith abides. Assuredly was this true on New Year's morning. The spirit of our Lord was in the teachers' meeting that opened the Week of Prayer. Voices usually too timid to be heard were raised in importunate prayer that morning. The service was long in prayer and praise but we left the room with gladness of heart.

Is Mather counting in the lives of people? Listen to Eva's story.

"I was eleven years old when I first came to Mather, and I thought that it was the loveliest place I had ever seen. This makes my seventh year at the school and I am now in the eighth grade. Mather has indeed been a home to me, and my teachers have been as mothers. I can never forget how I have been helped by this God-given institution, for I know that without it I should never have had the privilege of an education. I have been a Christian six years now, and I have found no better way of living than as one of the Master's followers. I now have a little sister at Mather, and when she finishes there will be another one to enter. Two older sisters were graduated from this school, and whenever they have a chance, they speak a word for Mather."

To work out her expenses, Eva is helpful everywhere. Especially is she indispensable Sunday mornings when the teachers' matron finds herself overworked and overtired. Eva and her able assistant Mary hurry over to the pretty new kitchen adjoining the teachers' dining-room, and a simple but delicious breakfast is soon ready for the table. I wish you could taste their corn muffins!

I wish to take this opportunity to thank everyone for all that they have sent by freight, express, or postal route to Mather. You will rejoice with us in regard to unusual gifts for the school—typewriter, sewing machine, refrigerator, and lovely tea and table spoons. The latter are of 1921 pattern and fifty-year plate. How we thank all kind givers! And how we rejoice in our ever growing constituency, which

now reaches from "ocean to ocean," California being one of the latest givers!

With the Maytime another class of interesting, Christian girls goes out from the school. We wish for them their noblest work wherever they may minister.

### The Green Colored Family

BY AUGUSTA WALDEN COMSTOCK

"Way down south in the land of cotton" lived the Green colored family—that is, their name was Green, you see, and they belonged to the great colored race. All around their little cabin home were great cotton fields where "mammy" and "pappy" and the six little Greens worked all day long. The baby was still too small to work for he could not even walk yet. Picking the white fluffy balls of cotton and putting them into great bags seemed fun at first to the little Greens, but as the sun grew hotter and hotter their heads and backs ached, and the day seemed endless. Tired as they were though, they had to start at it again the next morning, and for many days following, for the few cents they earned were very much needed to buy flour, and 'lasses, and corn meal.

"I's tired of cotton fields and hard work and little money," said father Green to mother Green one night. "Rastus Jones and Sam Brown done gwine to take their famblies up No'th next week. Dere's lots of work up dar in shops and factories for all de white folk has done gone off to de wa'." "Why, Tom Green! I'd done be scared out ob ma life to ride behind one ob them screechin', smokin' engines."

"Oh, mammy," pleaded the children, full of the spirit of adventure, "do go! Ebery day we see trains crowded with colored folks goin' by, and pickaninnies like us stickin' their heads out ob de windows. They don't look scared."

Finally father Green and all the little Greens won the day and mother Green, with many misgivings, was persuaded to undertake the daring journey on the fearsome train into the mysterious northern land. At first, in spite of their boasted courage, the speed of the train and the shrill screech of the whistle made the little Greens show the whites of their big black eyes, and clutch hands in speechless terror. But when nothing happened they gradually lost their fear and entered into the adventure with all the abandon of childhood.

When they left the train at the great city of Chicago the terror of the unknown overwhelmed them again as they began their search for a home. Finding rooms, it seemed, was a more difficult job than picking cotton. At last, when they were about discouraged father Green found a Negro who said the Greens could have half of the room in which his family of six lived. It was not very pleasant or very clean for fifteen people to eat and sleep in one room, but it was the best they could do. Father Green tried to find a cheap cottage in the suburbs but no landlord would rent to him



because of his color. He soon found out that higher wages and better times do not always go together! To be sure his little cabin in the South had not been much of which to boast. But there was always plenty of sunshine and fresh, sweet air about it, and above him he could always see the blue skies. Here in Chicago there were nothing but dreary brick walls about him, the summer days were hot, and the scorching air made the children sicken. The baby died one stifling night, and though the other children finally got well, there was no place for them to play except the city streets where they saw and heard many wicked things.

When the day's work was over father Green missed the little prayer-meetings and church gatherings he had been used to in the South, for, like the rest of his race, he was a social creature and dearly loved to meet and chat with his fellows. Before long he began to drop into the corner saloon of an evening, just for a place to talk with his neighbors, and before long he was drinking and gambling with the others. Often there were fierce quarrels over trivial matters in the neighborhood and frequently men and women were injured and even killed.

September came, and the Green children were sent to school. In the South they had received but little education, so the older ones were put in classes with children much younger than themselves. They were very unhappy because of the giggles of their classmates, and begged to be allowed to stay at home.

But a brighter and better day was destined to dawn for the Greens! They were discovered by a worker from the Olivet Christian Center and were introduced to moving pictures, lectures, and social evenings. These attractions soon began to draw father Green and other colored men of the neighborhood away from the saloon. Manual training classes and the gymnasium brought the boys off the street, and the little girls of the family became interested in the sewing classes, the social and story hours. Mothers' meetings helped Mrs. Green to give better and more intelligent care to her children's health and morals. She was taught how to mend their clothes neatly, to cook appetizing food for them, and to keep her home attractive and inviting to her family. Like an ever-widening circle the influence of Olivet spread through the neighborhood. Soon the Green family was bringing other families to the Christian Center door of hope and help, and these, in their turn, went out with songs and Scripture into alley, street and by-way to gather in others.

All this was several years ago. Now Prohibition has come, and the corner saloon has gone. Liquor may still be had, however, and other evil attractions remain. The days of high wages are over and poverty has darkened the lives of this dusky neighborhood. Through the gloom the Christian Center holds up its cross, the

rays of which give courage and inspiration to the discouraged. There is now to be had religious teaching, wholesome recreation, and useful instruction in the industries which vitalize men, women and children.

Faces black and tiny,  
Bodies wee, so wee,  
What hand will upraise them,  
Help to make them free?  
"Suffer all the children"  
Soundeth in our ear,  
Friend of little children,  
May we heed and hear.

We, each and every one of us, fit into this story, for we can help to support Olivet and open more Christian Centers in crowded cities, so that other Green, or White, or Black colored families may have a chance.

#### Field Notes

News has recently come from Dr. and Mrs. Daniel Malekebu (whose interesting story was told by Augusta Walden Comstock in *MISSIONS* for April, 1921, and reprinted in leaflet form later) that they have arrived safely in Liberia. They left South Africa on October 14 last and landed in Liberia on November 19. They are waiting for the Lott Carey officials to look over the field, after which they hope to get settled. At the time when they wrote, December 13, they were in Brewerville, where they need larger and better buildings. Mrs. Malekebu writes that Suehn Mission has greatly depreciated since Miss Delaney left.

Negroes in the United States today have 600,000 homes and 260,000 farms valued at \$750,000,000; operate 74 banks, 2 fire insurance companies, and a number of industrial life insurance companies. They have over 50,000 business establishments, and have accumulated wealth to the amount of \$1,200,000,000. They have 35,000 school teachers, and over 2,000,000 children attending public schools. Seven hundred young colored men and women have graduated from the highest colleges and universities. Negroes have 43,000 churches, and church property valued at more than \$88,000,000. These figures are almost astounding, and show the possibilities of the race in America.—*Spelman Messenger*.

The women's boards of the Southern Presbyterian, the Southern Baptist and the Southern Methodist churches have approved the program of the women members of the Inter-Racial Commission, and have set in motion the machinery to carry it out in local communities throughout the South. The plan calls for committees in every local church to study the Negro homes, schools and churches with the aid of the colored women who are leaders among their people. From these studies a concerted plan of action is to be prepared in which the women of both races

may unite. This is believed to be by Southern students of public questions one of the most important and hopeful actions that has ever been taken in connection with race relations.

Miss Lillie M. Wheeler, our missionary nurse at Ellis Island, speaks most encouragingly of the present regime there. She praises the new Commissioner highly, reports that he is doing fine work, and that he is greatly interested in the welfare of the immigrant. Says Miss Wheeler: "There are services held at the Island now on Sunday at which a fine new organ, a recent gift, is used. The Commissioner has provided a volley-ball and net for the men in order that they may enjoy a little healthful recreation together. The dining-room and corridors have been repainted, the dormitories are thoroughly cleaned, and the blankets are disinfected every day."

## FROM THE FAR LANDS

#### An Announcement

In view of the financial crisis, the Board of Managers of the American Baptist Foreign Mission Society has appointed two special committees: one on expenditures on the foreign field, and the other on expenses of home administration. The Committee on Field Expenditures has been studying its difficult problem for some time, and it has been thought wise to send its chairman, who is also the chairman of the Board's standing committee on work in Japan, China and the Philippine Islands, Rev. Carey W. Chamberlin of Beverly, Massachusetts, to the Far East, to confer with our missionaries in various conferences in China and Japan, and to visit stations. In both countries he will consider with the missionaries what readjustments and possible reductions would affect the work least vitally.

Missionaries in China especially are anxious that Foreign Secretary Franklin, who has not visited that country for seven years, should come to the Far East. It does not appear practicable, under present conditions, for him to make an extended tour in the Orient, but he has been authorized by the Board to attend the National Christian Conference to be held at Shanghai, China, May 2-11, which is to be composed of about 500 missionaries and an equal number of Chinese leaders from every section of the country. The Morrison Centenary Conference in China in 1907 was composed entirely of foreign missionaries. The rise of national consciousness and the development of Chinese leadership now make possible a conference with large and influential Chinese representation. Such joint representation is highly desirable in view of the acute problems which are emerging.

Besides attending the National Christian Conference in China and a similar gathering in Japan, Mr. Chamberlin and Secretary Franklin will participate in important Baptist Conferences in both countries, where urgent questions of policy are to be discussed, which must be considered by the Board of Managers as they plan expenditures for the future. If reductions in appropriations must be made, the savings must be effected as intelligently as possible, after discussion with representatives of the missions.

Mr. Chamberlin and Secretary Franklin are to confer with the missionaries, especially on questions such as these: If reductions in expenditures become necessary, where can they be made with least injury to the work? Are there comparatively unfruitful stations, or unfruitful forms of work, which should be discontinued, with a view to investment of life and available funds in fields of peculiar promise? Is emphasis being placed unduly on one form of work at the expense of another? What steps can be taken to increase further the evangelistic usefulness of every form of work? How can the Chinese and Japanese churches be made more largely self-supporting and more zealous for the evangelization of their own lands? What can be done to develop more rapidly a native leadership properly qualified to accept a larger measure of responsibility in the oversight of the various forms of missionary effort? How can our Baptist missions, while cooperating in all practicable ways with other evangelical bodies, make their own contribution of our distinctive doctrines most widely and helpfully to the country at large?

Mr. Chamberlin and Secretary Franklin sailed respectively March 18 and March 23. Mrs. Chamberlin accompanied her husband at no expense to the Society. They are reluctant to undertake a journey which involves laborious and somewhat ungrateful tasks. The Board believes, however, that this commission to the Far East, like all similar visitations in the past, will pay for itself many times over and at the same time will result in better understanding and encouragement.

FREDERICK L. ANDERSON,  
Chairman Board of Managers.

#### BAPTISMS FROM NINE DIFFERENT CASTES

The quarterly meeting held at Ongole, South India, just before Christmas was one of the most remarkable ever held there. In the old baptistry, where so many thousands have been baptized from the Mala and Madiga castes, Mr. Baker had the privilege of baptizing thirty-two people representing nine different castes.

#### ALLUR LEARNS TO APPRECIATE EDUCATION

A great advance has been made by the Christian community in Allur, South India, along the lines of self-support in educational work. When school work was

started there the missionaries with difficulty persuaded the parents to send their children. But during the past year they received Rs. 485-7 from Christian parents in payment for school fees, an indication of the change in view toward education and a real tribute to the educational work of the missionaries.

#### THE CHALLENGE OF INDUSTRIAL EXPANSION

Industrial expansion in Huchow, East China, is continuing with increasing rapidity, according to E. H. Clayton, who is in charge of the educational work there. "During the last year," he says, "over 5,000 silk looms have been added to the thousands brought in the previous year. Since last January four factories with over 300 looms have been built within five minutes' walk of our compound. Wages of all kinds have soared with the increasing price of food until now the vegetable dishes which the Chinese eat with their rice have more than doubled and in some cases trebled in price. These conditions have made our work more expensive than ever before, our workers finding it impossible to get along on their former salaries. The crowding into the city of thousands of people whom it has been impossible to reach with the Christian message heretofore opens doors of great opportunity for us. Conditions in the factories are such, however, that a message which does not bring with it in visible form some relief from the burdens the people are carrying does not get a very attentive hearing. We recently visited one factory in which there were 150 girls from the ages of five to thirteen taking cocoons from the boiling water preparatory to unreeling them. Their hands were steeped in boiling water from five in the morning until five at night for less than a dollar gold a month. At Christmas time the city church made at least one day a bright one for over 300 of these poor children by providing a Christmas entertainment and gifts for them. It was very gratifying to see the enthusiasm which even the little children in our primary schools showed in helping to prepare for this meeting, gladly giving up the presents which had in former years been their own and adding their coppers to buy more."

#### DR. W. E. WITTER'S WORK

In making report for 1921 Dr. W. E. Witter of Gauhati, Assam, says in part: The conference year just closing has been epochal for Mrs. Witter and myself. Up to March 8, 1921, we continued with unflagging joy our work for the students of Cotton College, Earle Law College, the Postal and Telegraph and the high schools of Gauhati. On that memorable day our prayers of years were answered, that our Society might find and send to us God's own choice of young and qualified successors, when Mr. and Mrs. Cecil G.

Fielder and their little son, Tom Gray, arrived in Gauhati. They are to give their lives to this daily task of presenting to the young men of Assam and Bengal, Jesus Christ as the one, only, all-sufficient Saviour and ideal comrade for all young men in every land. The quietness, sanity, energy, winsomeness, and love which have characterized their work from the first, and the reception given them by the students, have been a constant joy to us.

Since then, we have been free to give our attention to the preparation of greatly needed books, pamphlets, booklets and leaflets in Assamese. We have had to employ Hindu and Mohammedan helpers. Although they are well qualified educationally they are becoming acquainted for the first time with the spirit and teaching of our Christian religion. Our helpers often tell us that their conduct is changing because of their new enlightenment concerning the mysteries of life.

We have nearly ready for the press many pamphlets and booklets and several books, *The Way to God*, by Moody, *How to Find God*, by Eddy, and *The Power House of Pathankot*. I gave six weeks to Brothers Swanson and Stephen during their Bible conferences at Golaghat and Gauhati. Mrs. Witter and I were at Shillong more than two months this year. During most of that period we worked every day in translation work with pundits.

#### PAY THE POSTAGE

It takes five cents to carry an ounce letter to Burma or India and eight cents to carry one weighing over one ounce and up to two ounces. But if you fail to prepay the correct postage the poor missionary has to pay double rate. A letter bearing only a two-cent stamp and weighing more than one ounce would cost him twelve cents. Be sure you prepay both letters and parcels.

#### MORAVIAN BI-CENTENNIAL

A bi-centennial of Moravian missions is planned for June 17, 1922, the day when Count Zinzendorf in Herrnhut, Saxony, had the first tree cut for a house in which to receive the Brethren exiled for their faith. Moravian missions form an inspiring story.

#### Foreign Missionary Record

##### BORN

To Rev. and Mrs. B. M. Johnson of Nellore, South India, a son, March 19, 1922.

##### SAILED

March 18, from San Francisco, on the S.S. *China*, Miss Amy Acock and Dr. and Mrs. William Axling for Japan, Rev. and Mrs. A. G. Adams for West China, and Miss Anna V. Johnson for the Philippine Islands.

March 23, from Vancouver, on the S.S. *Empress of Russia*, Rev. and Mrs. F. W. Steadman for Japan.

March 23, from Vancouver, on the S.S. *Empress of Russia*, Secretary J. H. Franklin for Japan and China.

##### ARRIVED

Rev. and Mrs. C. H. Tilden and family of Jorhat, Assam, in San Francisco, March 15, 1922.  
Mrs. S. E. Moon of Kimpese, Belgian Congo, in New York City, March 17, 1922.



## FROM THE HOME LAND

### The Newest Baptist Philanthropy

It is the Judson Health Center in connection with our Judson Memorial Church of New York City. It is located in one of the most congested areas of the great Metropolis, sometimes called "The Health Desert." Clinics for children, women, men; and eye, ear, nose and throat, and dental clinic last year gave over 7,000 treatments.

The Home Mission Society has definitely adopted the Judson Health Center as one of its philanthropies, where a healing ministry in the name of Christ is being carried on. Because of gifts from the Milbank Foundation and from personal friends of the work the clinic has been expanded to meet the pressing need and the Home Mission Society has underwritten \$20,000 of the operating budget for the current year, and hopes to pledge \$20,000 a year for the next three years to maintain this expanded ministry. The money must be raised by friends of Christian Social Service. Gifts may be designated and will apply on the New World Movement. Christian Social Service should appeal to every one who believes that a demonstration of Christian interest will preach the love of God which is in Christ. Opportunities are being sought to present the claims of this newest Baptist philanthropy in the churches. Eleanor A. Campbell, M.D., the General Director of the Clinic, Dr. Ray Petty, pastor of the Judson Memorial Church, and Secretary Rolvix Harlan are available for meetings before churches, Brotherhoods classes, women's classes and missionary societies. —*Rolvix Harlan*, Secretary Social Service, A. B. H. M. S.

### REVIVAL IN NOGALES

Rev. A. B. Howells, of Chapel Car "Glad Tidings," reports: "We had a splendid series of meetings in Nogales, Arizona, where 51 made confessions of faith. I baptized 11 of these before leaving. The new congregation is meeting in the building of the American Baptist church and are waiting the arrival of Mr. Humphrey. Meanwhile, one of the members, a Mr. Blea, who was at one time a missionary in Mexico but is now in the immigration department of the American Government, is holding the work together and preaching for the little church. We have had two meetings in Tucson with good attendance."

### PHILIPPINE CHURCHES CONTRIBUTE

In Iloilo, the Philippines, a distinct step has been taken toward the support of the pastors by the natives. At the beginning of 1922 four churches in the district

promised a definite monthly contribution toward the support of their pastors. Now all the regular pastors but two receive monthly contributions from their churches. A number of new chapels have been erected and old ones repaired without any help from the Mission. The churches have also made a contribution to the New World Movement of over \$60 and have given to the China Famine Relief Fund and to the Red Cross.

### SENDS \$500 BACK TO WORK

The First German Baptist Church of Emery, South Dakota, in 1891 received a gift of \$500 from the Church Edifice Gift Fund of the Home Mission Society to assist in completing its house of worship. Since then the church has prospered, and recently decided that it was able to refund the gift it had received so many years ago. The church adopted a resolution of appreciation and sent it with check for the full amount to the Society. The letter is of interest as indicating an important phase of the Society's work. Since May 1, 1921, all refunds of gifts secured by contingent mortgages are paid over to the State Conventions, so that the money may be used to aid other churches in the state from which the refund was received. In this instance, the General Missionary Society of the German Baptist Churches of North America had cooperated in making the gift and one-third of the amount was therefore paid to that Society. The balance will be added to the Home Mission Edifice Fund to be administered by the South Dakota Baptist Convention for the benefit of churches in that state.

### The American Baptist Home Mission Society, New York.

*Dear Brethren*—At our regular business meeting on the first of this month the following resolution to your Society was passed by a unanimous vote:

"Resolved, that we express to The American Baptist Home Mission Society of New York City our sincere gratitude for the loan of Five Hundred Dollars, at a time when we were struggling for our existence, which enabled us to complete our house of worship and to carry on the work of the Lord."

We were glad to return this money to your Society, and we pray that our God may continue to bless you as a Society and make it possible for you to help other churches throughout the land. We beg to remain sincerely yours,

THE BAPTIST CHURCH (German Speaking) of Emery, South Dakota; J. C. ROUGUST, Secretary; G. E. LOHR, Pastor.

### SECRETARY HARLAN IN THE CAPITAL

Dr. Rolvix Harlan, Secretary of the Department of Social Service and Rural Community Work of the Home Mission Society, preached on March 12 at the Metropolitan

Baptist Church, Washington, D. C. He also addressed the Baraca Brotherhood Class with over 100 men present on the subject "The Tap-root of American Religious Life and Institutions," giving a valuation of the contribution that Britain has made and is making to the life of the New World, and touching upon the proposition of the Knights of Columbus to rewrite American history in the interest of the thesis that the Roman Catholic Church has played a major part in the development in American life. He preached at the evening service in Calvary Baptist Church on "What's Happening in the Heart of Europe," discussing especially the moral leadership of Czechoslovakia in the making of a New Europe. The Secretary of the Czechoslovak Legation was present, and after hearing the address, suggested that he arrange a conference with the Czechoslovak Minister to the United States which conference was held on Monday, March 13. Dr. Harlan also addressed the Washington Baptist Ministers' Conference on Monday morning—the same Conference of which he was a member immediately after his ordination in Washington in 1900.

### News Travels Far

President Frank L. Anderson, of the International Baptist Seminary at East Orange, writes: "Prof. John Bokmelder, Head of our Russian Department took the twelve Russians, who were converted in German prison camps and are now studying here, over to Ellis Island on Sunday morning, February 19th, to sing to the detained immigrants at the station. Representatives of the press were present and the enclosed is a copy of the item as it appeared in the Los Angeles Times. The clipping was sent me by Rev. Samuel J. Skevington, of Hollywood, California.

### CONVERT RUSSIANS TO BAPTIST FAITH

New York, Feb. 20 (Exclusive dispatch)—Ten Russians, converted to the Baptist faith while enduring the hardships of German war prisons, chanted psalms to 500 detained and disconsolate immigrants, many of them Russians, on Ellis Island during the religious services yesterday.

This strangely mixed choir was led by John Bokmelder of the International Baptist Seminary at East Orange, N. J., where the Russians are studying to become Baptist preachers.

"These men have passed through hell on earth," said Bokmelder. "They entered the Czar's army at the outbreak of the World War. When the Russian army went down before the Teutons they were captured and sent to German prison camps. Three years of hardships there trained their minds on piety. Baptist missionaries converted them to their creed.

"As soon as they were released they started for America. They will all become Baptist ministers and go back to Russia as missionaries."



## THE SPIRIT OF HEROISM

From Granite, Idaho, comes to one of our chapel car workers a letter which reflects the spirit of crusaders for Christ upon the frontier; here is revealed the heroism that has paved the way for a new country and a new civilization.

"Dear Brother and Sister Gray: If you have some old Sunday school papers mostly for primary grades, will you please send me a few copies. I shall need about five more Testaments but I have no money to pay for them. On the ranch joining ours there are three children and no Bible in the home. Their grandmother was once a Baptist in Kansas, but the mother is poor and an invalid. Have you a few old song books you could spare? The school teacher and I have started a singing school. I want the song: 'Dare to be a Daniel'. There is talent here in this community if the young people can be saved. I am all alone in this fight, the only Baptist."

A box of old song books, Sunday school papers and New Testaments were sent as requested; then this letter:

"Thank you for the box and the words of encouragement. The burden often seems too heavy but we are trusting in God. The song service Sunday eve was very pleasant and we used the old song books you sent. We took a load of people with our ox team. There were only sixteen present as the snow and cold made it bad going. I went on horseback. Now do pray for a young unconverted mother with three children. We may be shut out of the building where we are holding our Sunday school but if so I will hire a place myself. What shall I do? The children of the Pine Ridge Mission are all so poor. How sorry we were that when you were at Sand Point with the chapel car it could not come to us. If you are ever working this side of Spokane again I hope to be able to attend a chapel car service."

## News from the Field

The Evangelical Seminary of Porto Rico reports a successful year. Besides the students coming from the several communions in Porto Rico, there is one student from Spain and one from Santo Domingo. There are also prospective students from Venezuela and the Virgin Islands. The evangelistic team of the Seminary has completed a tour of the island in which they had remarkable success in their outdoor meetings, the student orchestra proving one of the most attractive parts of the services.

The inside work on the Baptist church at Soldier Summit, Utah, was finished in February. With a small constituency back of him, Church Invigorator Earl D. Sims has carried on the work against great odds. That a church of the Christian faith has been erected at this remote station for worshipers other than Mormons is due to the initiative and courage of this mission-

ary who can use carpenter's tools with the same apostolic zeal as he does the Word.

My work has gone very well for the last month or so. I baptized a young man last Sunday who was born and raised on a cow ranch. I have another man to baptize the first Sunday in May who is now nearly seventy years of age and has lived a rough and tumble life on "The hurricane-deck of a Spanish mustang" and is now a cattleman and holds the position of cattle inspector for the government. He is a very influential man and I hope through him to be able to reach others.—C. Holland, Colporter Missionary in Arizona.

We have no means of heating the dance hall in which our Walnut Grove (California) Sunday school is held but the children keep on their coats and stay through. The old saloon building in which we are living leaks badly and is cold but we count it one of the things we must endure in order to put over the work.—W. H. Barker.

Iliff, Colorado, will remember with gratitude the coming of Chapel Car "Emmanuel," Rev. and Mrs. A. C. Blinzinger, in charge. The church had been without a pastor for over a year, and, it is said, the Baptist church, the only one in this community of 600 people, was about ready to give the work over to another Christian agency. During the meetings which the evangelists conducted, four mothers and one father were added to the church by baptism. A finance committee was appointed and workers in the state have been engaged to supply the pulpit until a pastor has been secured.

Two hives of bees, buzzing into line with the great family of progressive Baptists who are striving to meet all responsibilities in view of world needs, have taken their abode in the old gymnasium of Cristo College, Cuba. Overlooking the boys' baseball grounds they have built hives in the lining of the building where it is easy to get at. Each Christmas vacation, President Routledge has had a board removed from the side of the building and has helped himself to the delicious honey. Sufficient of the sweets has been found in the wall to keep the president's table well supplied as well as to provide generously for his neighbors. An abundant store always has been left for the bees and for any Baptist within our ranks wishing honey and who cares to sail to Cuba to try his hand gathering it.

In proof of what Dr. Hovey says about our Home Mission Schools as evangelistic agencies, from Benedict in South Carolina, Selma in Alabama, Shaw in North Carolina, Jackson in Mississippi, Harts-horn in Virginia, Storer in West Virginia, or in Spanish-speaking countries, Colegios Internacionales in Cuba, and the school in Rio Piedras, Porto Rico, come reports of conversions among the students.

## A Bit of Rumanian History

The accessibility of the Rumanians to the Gospel of Christ, when preached in its New Testament simplicity, is a marked feature of present day church life. The story of what happened in Lincoln Park Baptist Church in Cincinnati during the pastorate of Dr. G. R. Robbins, is interesting. The Church Assistant, Dr. Barnes, was holding a street meeting, just opposite the church. Two Rumanians came along and asked where they could find a Baptist church where they could hear good English and the Gospel. He brought them across the street, and all three went into the reading room of the church and knelt down and prayed. Following the admission of these two, other Rumanians came, and came until the church had baptized 72 men and one woman. There were sometimes as many as 180 at the preaching service. They all sat together on one side of the church, and during the morning service sang in their own language. A Rumanian—Mr. Ratznow—who was connected with one of the large banks of the city, repeated the sermon in Rumanian. When 73 had been received, they organized a church of their own, the first Rumanian Baptist Church in America, and erected a fine building. A Rumanian Church in Indianapolis was subsequently started by Dr. Robbins, in his church there, and other churches were organized in two other cities. There are today 22 Rumanians in their own country preaching Jesus and the Resurrection.—Mrs. Montgomery.

## Dr. T. P. Holloway

The death of Dr. Thomas P. Holloway, executive secretary of the New Jersey State Convention, on Monday, March 20, removes a Christian worker who was widely known and loved, and whose record of service in the ministry and in his later secretarial position was of the finest character. Taken ill while on his way to preach at a little country church, pneumonia set in and proved fatal. His pastorates were at Bustleton, Pa., Baltimore, Annapolis, Wilmington, and Kalamazoo. He spent eleven months in camp pastoral service during the war. Crozer was his seminary and Bucknell conferred the D.D. upon him in 1915. He was called to be New Jersey's state convention executive to succeed Dr. West. His influence was widely felt and his memory will be cherished by a large circle of friends. At the funeral service warm tributes were paid by former associates, including President Evans of Crozer, Dr. Barnes of the Home Mission Society, and President F. W. Ayer of the State Convention.



George E. Merrill, Architect Secretary of the Home Mission Society made a survey of proposed building programs in Utah, Idaho and Oregon during January and February.

## Department of Missionary Education

Conducted by Secretary William A. Hill

### Two New Books

The Department of Missionary Education announces two books of special value designed for use in reading courses, study classes and program meetings.

*Race Grit* is the title of a book by Coe Hayne on the Negro. The author has done more than re-state an old question. He has given a wealth of human interest materials in the form of stories, studies, interviews and testimonials. Some of the studies are almost portraits, while there is an abundance of fine anecdote material. Here are fresh glimpses into the land of promise toward which the Negro strives. Following is an outline, which shows the readable quality of the book:

#### RACE GRIT

##### REAL ADVENTURES ON THE BORDERLAND OF LIBERTY

##### CONTENTS

##### LOVE AT WORK IN THE SOUTHLAND

- I. Crackers and Molasses
- II. Prayer and a Dollar Savings Bank
- III. Jintown Becomes Jamestown
- IV. The Badge of Honest Labor

##### CHILDREN OF A LATER EXODUS

- I. The Awakening of Sledge
- II. The Exodus
- III. The Heart of a Jubilee Singer
- IV. This Way Out—And Without the Shadow of a Compromise
- V. Olivet
- VI. A Lift on the Upgrade
- VII. African Jungles and Home Missions
- VIII. Brothers Under the Yoke
- IX. Ideals of Service
  1. A White Rose
  2. A Negro in Alaska
  3. A Robust Child Arrives at Self Support
  4. Omaha to the Fore
  5. "500 by Tomorrow"
  6. The Lady of the Brooch
  7. A Prayer Room Built for One
  8. The Fireside School

##### LIGHT FROM MANY TORCH BEARERS

- I. Why Educate a Negro?
- II. Dr. Maxson of Texas Illustrates His Point
- III. Georgia
  1. A Little Human Garden Spot in Liberia
  2. Africa Has Its Romance
  3. The Negro in Literature and Art
- IV. The Virginias
  1. Asked for Nothing Beyond a Fighting Chance
  2. The Example of Just Living
  3. Why I Wish to Graduate
  4. Serving Her Community
  5. For a Better America
- V. The Carolinas
  1. Hungry—But Not for Husks
  2. College Prayer Meetings a Source of Strength
  3. Max Yergan
  4. Building for His Race
  5. Honored by His State
- VI. Mississippi Grit and Grace
  1. Webster's Dictionary His Pillow
  2. Some One to Walk With Her

##### APPENDIX

Our Negro Schools  
Home Mission Administrative Policies  
A Training School for Negroes

*Rock Breakers* is the title of the book by Dr. P. H. J. Lerrigo, a book full of vivid

descriptions of native life on the Congo. It contains a body of fascinating stories which reflect the traits and aspirations of this neglected people; also the report of the General Conference of Protestant Missions Working in Congo, which includes the latest information concerning Baptist progress in Congo Belge. Following is an outline:

#### THE ROCK BREAKERS

- I. "Over the Hills and Far-away."
- II. Creating a Station
- III. Primitive People and Their Powers
- IV. The Potency of Redeemed Lives
- V. The Church of Christ in Congo
- VI. Molding Men
- VII. Rival Practitioners
- VIII. The General Conference and Congo's Bitter Cry

These two books are being published by the American Baptist Publication Society, which is making every effort to have them for sale at the Northern Baptist Convention. Prices will be announced later.

#### IOWA HAS HIGH GRADE C. S. OF M.

At the First Baptist Church, Creston, Iowa, Rev. J. Hamilton Woodsum, pastor, a very successful School of Missions has been held. There were five classes—for men, women, young women, older boys and girls, and Crusaders, boys and girls between eight and twelve. The classes were held Sunday evenings at 6:30 o'clock, the hour before the evening service of the church; the B. Y. P. U. voting to give up its regular meetings and form one of our classes, the older members joining the other classes. The class leaders were trained by a course of study conducted by the pastor during the fall months. The missionary committee of the church had charge of the arrangements, under the leadership of Mrs. S. McNees.

The men's class was taught by Prof. A. W. Crane, Superintendent of Schools for the city. They took *The Survey* as a textbook, and covered our foreign mission fields. The women's class was taught by Mrs. Alice Robinson. This class also used *The Survey* as a textbook, and worked out a miscellaneous program of great value, using also other helps. The young women's class was taught by Miss Cool, one of our public school teachers, using for their study, *From Survey to Service*. The young people's class was taught by Mrs. B. C. Rogers, a recent graduate of Iowa State University. The textbook was *Playing Square with Tomorrow*. The Crusaders were taught by Mrs. F. A. Fariday, who used *Under Many Flags* as a textbook.

Special efforts were made by the teachers to present the lessons in a concrete manner,

using as many of the class members to assist them as possible. Maps were put on screens with many pictures cut from *MISSIONS*, showing scenes in the lands represented. Posters were made showing pictures of special studies, such as "Community Houses" and Children's Work. The bulletin boards in the church vestibule were covered with striking missionary pictures and mottoes, all of which made a creditable missionary exhibit.

The average attendance for the entire course was 102; the smallest attendance being 87 and the largest 125.

When the course of six lessons was completed the interest was so great that a seventh was planned. At this last session the classes met in their own rooms for half an hour, and then a general assembly was held, where each class made a report of its work. The men reported the attendance of 40 different men, the average attendance being 16, with 7 having a perfect record. Many interesting discoveries were made as to conditions existing in foreign fields. The women's report showed effective programs planned and efficiently presented. The young women's class reported regularity in attendance and personal interest in the suggestions for service. The young people's class gave a sketch of the course and reported interest in the problems of the church in America. The Crusaders gave an exercise showing the flags of the nations and giving brief stories of the missionaries they had studied. At the close of the assembly, by a rising vote, thanks were given to the teachers whose work had been so successful, and a request was made for another Church School of Missions next year.

#### WILKINSBURG CHURCH SCHOOL OF MISSIONS

The Baptist Church of Wilkinsburg, Pa., celebrated the conclusion of a most successful School of Missions with a missionary banquet on Wednesday evening, March 1st. Dr. Harvey Bartle served as toastmaster and six men and six women represented their respective classes with informal responses. Representatives of the Junior Class assisted in serving the guests.

The School was held on Wednesday nights, the classes meeting for three-quarters of an hour before prayer-meeting in their respective groups and then uniting for the devotional service. The average attendance was 85 and the prayer meeting was splendidly reinforced.

Miss Luella Adams, superintendent of the Rankin Mission, conducted the course for boys and girls, using as a basis the book, *A Noble Army*. Mrs. Florence L. Carr, the pastor's wife, led the women's class, basing the lessons on the textbook, *The Kingdom and the Nations*. The resources of the Pittsburgh Carnegie Library were drawn upon for reference books and mounted pictures of the various countries. Interesting curios were also secured from the Board of Promotion. About 20 men joined the



pastor in the study of *From Survey to Service*, and became deeply interested in the various aspects of the Home Mission task.

The Wilkinsburg Church is contributing \$10,000 annually to the New World Movement, and is represented by its members in the activities of the Pittsburgh Brotherhood, the Baptist Orphanage and Home, and the Rankin Mission and Community Center. The denominational quota of members for the Stewardship League has been nearly reached—one-fifth of the membership.

#### MORE CHURCH SCHOOLS OF MISSIONS

The First Church of Everett, Washington, held its third School of Missions during October and November. The school ran for seven weeks with an average attendance of 183. There were eight classes in all, one for men, one for women, one for young people of senior age, one for those of intermediate age, two for juniors, and one for children of primary age. One class for juniors met at 11 o'clock, all the others at 6:15 in the evening. After a study period of 45 minutes the evening classes assembled for a closing period of 15 minutes. This was the largest and best school the church has had, and we are still more firmly convinced that the Church School of Missions is by far the most effective method of getting the missionary task and achievements of the church before the people.

A successful School of Missions at Seattle, Washington, closed early in February with a feeling on the part of many that they would like to go on for another six weeks. The total attendance was 129—adult, 70; senior young people, 39; junior 16; intermediate, 4.

While the attendance was not so large as had been hoped, on account of the influenza, which was prevalent all through the period, yet all were greatly pleased with the fact that everyone in attendance had been so interested, and that so many men of the church were reached. A large proportion of the adults were men. One said he wished another book could be studied at once. Two others said they never came out to the evening services, but came no account of the School of Missions.

The classes met at 6:15. The B. Y. P. U., which had not been functioning as well as usual of late, has taken on new life and is planning more aggressive work. They hesitated about having the School of Missions at that hour, but are unanimous in declaring it a great success, and were much interested in the study.

The textbooks are all fine books. There are 74 of the Contest books in the missionary library of the church, and they are being used.

Rev. J. Clifton Harris, pastor of the First Baptist Church, Shinglehouse, Pa., is putting on a Church School of Missions with fourteen classes as follows: Two

classes using *The Kingdom and the Nations*; two using *From Survey to Service*; two using *World Friendship, Inc.*; one class using *Playing Square with Tomorrow*; one using *Making Life Count*; three using *Under Many Flags*; and three using *Stay at Home Journeys*. Considering the fact that the membership of this church is less than 200, it looks as if the pastor means to have his entire membership studying missions.

#### A NEGRO NUMBER

The June issue of the *Missionary Review of the World* is to be devoted to the American Negro. It will be a most useful number for leaders of mission study groups and for collateral reading on the part of group members. Some of the articles in this issue will be:

True Place of the Negro in American Life, by Dr. Isaac Fisher; Negro View of the White Problem, by Harold Kingsley; The Need for Trained Negro Preachers, by James H. Dillard; Progress and Ideals in Interracial Cooperation, by W. W. Alexander; The Negroes' Work for Negroes at Home and Abroad, by Rev. W. N. DeBerry; Legitimate Negro Ambitions, by Miss Nannie H. Burroughs; The Negroes North and South—A Contrast, by E. K. Jones; The Negroes' Religious and Social Life, by I. G. Penn; A Half Century's Progress of American Negroes, by Major R. R. Moton; Best Books About the American Negro, by Monroe Work; Practical Ideals for Negro Education, by F. A. McKenzie.



#### Dr. K. O. Broady

AN APPRECIATION BY FRANK PETERSON, D.D.

With the passing of Knut Oscar Broady, March 13, 1922, the Baptists of Sweden have lost a leader whom they enjoyed to follow. Though of a military bearing, he was a man of a simple childlike faith in God. His character, governed by the highest ideals, his magnetic personality, his eloquence and convincing power as a public speaker, with his spiritual force that swept away opposition like chaff before the wind, made him a truly great leader.

He was born in Stockholm, ninety years ago, the city in which most of the work of his long and busy life was carried out. At the age of twenty-two he came to America, and upon his arrival he became acquainted with Rev. Gustof Palmquist, who was then a missionary of the American Baptist Home Mission Society, and who organized the first Swedish Baptist church in America. The coming in touch with this man of God led to his conversion and baptism. Almost immediately he felt the call of the Holy Spirit to the Christian ministry. In obedience to this call he determined to give himself the best preparation possible for this work. Six years were spent at Madison (now Colgate) University. This

brought him up to the time of the outbreak of the Civil War. His revolt against slavery induced him to take up arms against a system which would tolerate human enslavement.

In the army his career was a brilliant one. By his fine military bearing, his courage and tact, he soon distinguished himself and was made colonel of his regiment. He took part in thirty different engagements, and as a token of this conflict he permanently bore the scar of a wound in his left shoulder.

On his return from the war he fell in with another messenger of God, Andreas Wiberg, who was then in the employ of the American Baptist Publication Society. This meeting led to his decision to go back to his fatherland and cast in his lot with the Baptists of Sweden. He was sent there by the American Baptist Foreign Mission Society in 1866. It is a most interesting coincidence that all three of our National Societies should have a part in shaping this man's course for his life work. Palmquist of the Home Mission Society became instrumental to his conversion; Wiberg, of the Publication Society, to his call to Sweden; and the Foreign Mission Society to his support during fifty-six years in which he did his great life work. Through his leadership the Bethel Theological Seminary of Stockholm was made a going concern. Soon this school began to exert a powerful influence, and has been the most potent factor in the development of the Baptist cause in Sweden.

There are now in Sweden 451 ordained pastors, caring for 675 churches, with an aggregate membership of about 65,000. Such a standing could never have been attained had it not been for the educational work of which Dr. Broady was long at the head. Had he limited his activities to the classroom alone he would have achieved great service and yet have been comparatively unknown. It was as a preacher and public speaker that he won fame and favor from an admiring public. His audiences were not made up of the Baptists alone. All classes of people thronged to hear him. Even the king, Carl XV., was attracted to his meeting, that he might know for himself whether the reports he had heard of this militant speaker were true. Evidently he was impressed, for on passing out he remarked to his Chancellor: "That man's preaching will beat the devil."

Dr. Broady's personal influence upon his students won their admiration until it almost bordered upon the danger line. Some of them would imitate his voice and mannerism until they were in danger of losing their own individuality.

Sweden, America, and many mission lands have great occasion for thanksgiving for this man's life.



*Having served his generation, by the will of God he fell on sleep.*



## A Statement to the Denomination

**I**NASMUCH as it has come to the attention of the Board of Managers of the American Baptist Foreign Mission Society and the Executive Committee of the Woman's American Baptist Foreign Mission Society that statements have been made from time to time, either orally or in published form, to the effect that missionaries in the service of our Societies are teaching and preaching other than the evangelical gospel common to our Baptist faith, the Board of Managers of the American Baptist Foreign Mission Society and the Executive Committee of the Woman's American Baptist Foreign Mission Society herewith announce that they know of no such condition existing in the case of any missionary; that furthermore they are prepared to investigate fully any case in which definite charges are presented.

The greatest care is exercised in the examination of all candidates who present themselves for appointment as foreign missionaries. The case of each candidate is first examined by the Candidate Secretary. A written statement as to his or her doctrinal beliefs is required from each candidate, which is carefully reviewed. The candidates themselves are then personally examined by the Committees on Candidates, which are standing committees of our Societies. This complete procedure takes place before any candidates are finally presented to the Boards for appointment.

In view of the extreme care thus exercised by our Boards of Managers in the appointment of their missionaries, and in view of the constant touch maintained between the headquarters of the Societies in New York and the Reference Committees on the various fields as to the work, life and teaching of the mission-

aries, we are of the opinion that the constituency at home should likewise exercise the greatest care in making or crediting criticism against the men and women representing the constituency on the foreign field, unless such criticisms are based on well authenticated facts.

Even should such criticisms be so based, it is of the utmost importance that they should first be presented to headquarters in order to enable the Boards to make a complete investigation. General criticisms without specific information to justify them can only be attended by harmful results to the entire missionary enterprise. See Matthew 18:15-17.

Finally we say positively that none of our missionary trust funds have ever been loaned by our Societies or by their officers to pay the debt of the Interchurch World Movement or for any other purpose. All such trust funds are sacredly kept and the interest on them invariably goes to the object prescribed by the donor or donors.

Unanimously passed by the Board of Managers of the American Baptist Foreign Mission Society.

FREDERICK L. ANDERSON, *Chairman*  
WILLIAM B. LIPPHARD, *Recording Secretary*  
GEORGE B. HUNTINGTON, *Treasurer*

And by the Executive Committee of the Woman's American Baptist Foreign Mission Society.

MRS. ANDREW MACLEISH, *Chairman*  
MRS. T. E. ADAMS, *Recording Secretary*  
ALICE M. HUDSON, *Treasurer*

### Book Chat

In a little book of forty-eight pages a life sketch of *John Mackenzie of South Africa* has been written by his son, Dr. W. Douglas Mackenzie, President of Hartford Theological Seminary. The authorship assures the character and value of the work to all who know Dr. Mackenzie. Here we have a model missionary biography in brief. John Mackenzie's life shows what an eager, able boy, apprenticed to the printing trade at fourteen, can make of himself and do for others when conversion opens a new world to him and he consecrates himself to holiness and the missionary cause. The London Missionary Society prepared him for his career in South Central Africa at Bedford Academy, and in 1858 he started with his bride for the wilds of the Dark Continent, to pursue Livingstone's pathway into the heart of Africa. "Years before, while still a boy, Mackenzie knelt one evening on the banks of the Loosie at Elgin and prayed, 'O Lord, send me to the darkest spot on earth.' As his wagon rolled out of Cape Town northwards he must have realized that his prayer was being answered." But it was his to become a great missionary, administrator and statesman, who wielded an inestimable influence upon both the religious and political development of the region to which he gave his life. For a time an important factor in the political life of South Africa, he returned to "the sacred work, dear to him beyond all else, of a missionary of Jesus Christ, preacher of the Gospel, pastor of

souls." In that work he ended his days, dying in 1899. The printer boy had made his mark on the history of the day in his part of the world. It is an inspiring story. (Published by the London Missionary Society; George H. Doran Co. handle the book in this country.)

Much that is suggestive and original will be found in the historical study by Professor Vladimir G. Simkhovitch of Columbia, entitled *Toward the Understanding of Jesus*. He links Jesus closely with his times, puts him in his historical setting and relations, as the way to interpret his spiritual insight, expressed in his words, "The kingdom of heaven is within you." The study is reverent and intellectually keen, and one could wish that the ending were not so abrupt; that the author had gone on to give his impression as to the outgrowth of that great idea in the world's life, and of the Master Teacher who taught it. Professor Simkhovitch believes firmly that Jesus was fully alive to the national conditions of seething revolt against Rome in which his life was spent, and that he could not be insensible to the struggles of his people for independence. The leaders saw the only way out in the coming of the Messiah, who in their view was to come in conquering power and rule as a potentate before whose sway proud Rome should fall, Herods disappear, and the Jewish kingdom be established according to prophecy. Against this idea Jesus had to set his own entirely different idea, that the only way of salvation for his people lay in submission to Rome and

the acceptance of the principle of a spiritual and not material kingdom. The author's exegesis of the temptation and parables, in this light of immediate relationship with the national events, is admirably clear and shows close study of the Gospels. The distinction he draws between the concept of the Messiah of Jesus' generation, and Jesus' concept of his own Christhood, with the result that led to Calvary on his part and to the destruction of Jerusalem on that of those who rejected and crucified Him, is a fine piece of reasoning. The insight of Jesus, who knew he had to be rejected by his generation because he was a true prophet, and because of his teaching that the divine kingdom was within and was a matter of attitude and understanding and not of armies, is brought into clear light. The study is not theological but historical and may well engage the attention of thoughtful disciples of the Master Teacher who desire to approach his life and teachings from all angles, ever seeking to understand Him more perfectly. (The Macmillan Company, New York).

Two books that will interest ministers are *The New Testament Today*, (Macmillan), and *The Dutch Anabaptists* (Judson Press). The latter furnishes new matter on a little known subject.

Those who would like to know the kind of teaching that is put out by a professor of Dogmatic Theology in the Propaganda University at Rome will be interested in the volume entitled *The Word of God*, containing a series of short meditations for

every Sunday in the year and some of the Holy Days. The author is Monsignor F. Borgongini Duca, Secretary of Extraordinary Affairs of the Vatican, the translator is Rev. F. J. Spellman of Holy Cross Cathedral, Boston. The reader will not be surprised at the place given to Mary, probably, but many will be surprised to learn that Mary, the sister of Martha, was Mary the Mother of Jesus, as we are told on page 153. (The Macmillan Company.)

#### A SUGGESTIVE BOOK

*What Did Jesus Really Teach About Prayer?* That is the question which Edward Leigh Pell asks in order to give it answer, and answer of a kind that will undoubtedly arouse other questions, and opposing opinions. Nothing would please the author better, we judge. He believes that we are in a very dangerous situation, as churches and Christian people, because of the prevalent and largely unthinking notions concerning prayer, the loss of power that comes from wrong ideas of prayer, and the unsettling of faith which results from continuing to teach and preach what he considers to be inherited pagan ideas. The reader will be apt to feel that the author is too dogmatic when it comes to declaring what prayers God will and will not answer. That does not alter the fact that the treatment is constructive and bases prayer rightly on the teaching of Jesus. "In a single word He has given us the answer to every question that the human heart has ever asked about prayer. That word is—*Father*." And wise is the advice, if troubled with doubts about prayer, go to Jesus as Saviour and Lord, and let Him show us the Father's face. (Fleming H. Revell Co.)

#### "PSYCHOLOGY AND THE CHRISTIAN LIFE"

The air is full of talk about the New Psychology, Psycho-Analysis, Psycho-Therapy, and so on. The subconscious mind is a receptacle into which much that is uncomfortable may be unloaded.

To those interested in the subject, this volume by Rev. T. W. Pym, head of Cambridge House, England, presents an understandable statement of the New Psychology and its application in the field of Christian faith. That the New Psychology is in experimental stages is admitted, but the author believes it better to risk something rather than neglect the use of discoveries that may be helpful. The chapters on the Psychology of Jesus—His Teaching and His Practice, are to us the most unsatisfactory; indeed, we find the book as a whole more interesting than satisfying. But we are in cordial agreement with the conclusion, that "all the psychology that most of us are likely to understand is mainly applied common sense." This is not to say that there are not many valuable suggestions in this study by Professor Pym, who writes in admirable spirit. (George H. Doran Company.)

#### Books Received

*The Approach to the New Testament*, by James Moffatt (George H. Doran Co.).

*Missionary Preparation* (Oxford Press).  
*How to Conduct a Church Vacation School* (Judson Press).

*Makers of the Bible and Their Literary Methods* (Judson Press).

*The Book of Job*, by Moses Bottenwieser, Professor of Biblical Exegesis in Hebrew Union College (The Macmillan Co.). This presents a new translation and arrangement, together with the original Hebrew text.

*Apology and Polemic in the New Testament*, by A. D. Heffern (The Macmillan Co.).

*The Simple Gospel*, by H. S. Brewster (The Macmillan Co.).

*It is to Laugh*, by Edna Geister (Geo. H. Doran Co.).



#### SANCTUM SIDELIGHTS

*Observations, Current Comments, and Office Chat*



THE thousands of people who pour out of the Grand Central Station at the corner of Forty-second Street and Vanderbilt Avenue every morning have before their eyes in Traffic Policeman No. 8367, who rules supreme at that congested junction, a striking illustration of civility and its influence. In all weathers and circumstances he is the same smiling, considerate, cheering and helpful guardian of the pedestrians who wish to reach the other side of Forty-second Street, with special lookout for elderly women and mothers with children. His beckoning hand and reassuring "Come on, I'll take care of you!" and "Don't be afraid, madam!" take the cross out of crossing, and the contagion of his friendliness goes with you and makes the day brighter. It is worth going out of one's way just to watch No. 8367 and catch something of his spirit and imperturbable poise.



You cannot help reflecting on what a different world this would be if even half the people in it had this goodness-and-kindness-radiating personality of my friend the Policeman, who exchanges with me a pleasant word now as I pass, so that we have established a friendly relationship which I am sure does us both good. It is the common opinion that some people are born cheery and some not, and that's the end on't. But is it? Is a genial, kind and cheery spirit cultivatable, like memory and good manners? Or must a sour disposition be sour to the last? Christianity has its character miracles to prove that by grace one can overcome evil tendencies and habits and develop righteous character. Surely, then, the virtues and graces and

lovable qualities can be acquired, if there is the necessary perception and will. The dire need of it impresses itself on the way down Fifth Avenue, as one scans the faces of the passing throngs, and notes how few wear a look of contentment or pleasantness, how different the atmosphere they diffuse from that of No. 8367, whose influence upon my spirit has not yet been lost. Indeed, under the spell of it my "Good morning" to headquarters folk has an unwonted ring in the voice.

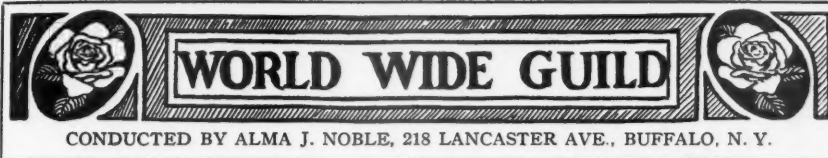


Some people are more impervious to environment than others. Give my friend Blank a desk and half a dozen reference books and a paper pad—he wants no more. Come to the Sanctum and you will see that I want much more. I love to be surrounded by inspiring and suggestive things. On the walls are pictures and a large space is covered with the pictorial covers of *MISSIONS* for a dozen years now. Cases are filled with books, mostly missionary, all good friends offering companionship. South Indian figures make a remarkable frieze. It is the atmosphere of missions, and the desks prove that it is a workshop. Drop in and contribute to the Sanctum chat, and you will have an added interest in the magazine from having seen where it originates each month—though you would have to go to the Editor's home "den" to complete the picture. That is the quiet for night work.



Passing two well dressed and intelligent looking men on the suburban station platform this morning, I heard one of them say, "What does a man want to know but shoes?" I did not catch the reply, but the question stuck in my mind. Sure enough, what does a man want to know but shoes? The supposition being that he was in the shoe business. Isn't that the modern idea of education that is despoiling our civilization of cultured men and women? Specializing on trade or profession, making education the slave of mammon. "What does a man want to know but shoes?" Or law, or medicine, or manufactures—all on the shoe level of materialism and commercialism? Why cultivate the things of the spirit—the eternal as over against the temporal? Why be a lover of literature and art and music, a full rounded man, with broad interest in God's wonderful world, concern for humanity, and deep sympathy with all efforts to make this in truth God's world and a happy place for all His children? That will not coin itself into the dollars. As I thanked God over and over for having been saved to a truer philosophy of life than the shoe-man's, and been granted some of the riches of a Christian experience, still the words kept sounding in my ears, "What does a man want to know but shoes?" And there came to mind that question of Jesus, "What shall it profit a man if he gain the whole world (of shoes) and lose his own soul (himself)?"





### The Guild Girl's Way

*Prize Song at Toledo Convention  
Tune, "My Task"*

To find some inspiration here each day,  
To carry home with us what light we may,  
Then to our Lord and Master gladly say,  
We pledge our service true,  
We pledge our service true,  
That's the Guild Girl's way.

We're loyal to the Guilds from which we're  
sent,

We're loyal to the Girls we represent,  
But most of all right now we are content  
To raise our voice of praise,  
To raise our voice of praise,  
That's CONVENTION ways.

To help our Guilds in all things lead the  
way,  
To keep the Morning Watch from day to  
day,

To trust His loving guidance as we pray,  
And speed the service on,  
That's the Guild Girl's way.

*O. B. Parrett and Evelyn Stephens,  
Miami Association.*

### Here, There and Everywhere

*Latest News from Alma Mater's Mail Bag*

#### PORTO RICO

Miss Ora Reese, of Porto Rico, writes: "Miss Thompson and I have been so happy since we heard of our Christmas gift from the W. W. G. of Minnesota. It surely is lovely and we appreciate it so much. We do need a sewing machine badly, so it is a splendid gift. Yes, we have electricity here so the electric one will be lovely. Let me thank each one of the W. W. G. girls of Minnesota. It is wonderful to be right here working, but I am sure that each W. W. G. girl may feel that she is having a part in reaching these girls here in Puerta de Fierro, because with their interest, their prayers and gifts, we are able to work better, not only for ourselves but for them too. We have a splendid W. W. G. Chapter here in our church, with such lovely Christian girls. I'm sure the Guild girls everywhere would enjoy knowing them."

#### FACTORYVILLE, PA.

I wanted you to know we are still a real working W. W. G. We just finished a quilt which our missionary women tied. It is ready to send to some needy home field. Our Guild was invited to a covered dish supper by our Women's organization after which they gave "Such Stuff as

Dreams are Made of." They did it beautifully and we made enough in a silver offering to meet our apportionment for the Continuation fund.

We sent two fine Christmas packages at Christmas time to our Home Missionaries in different fields. We are studying "Playing Square With Tomorrow" and have recently sent \$5 for Home and \$5 for Foreign work. I see such possibilities in these girls!

#### OREGON

Articles sent Miss Anna V. Johnson by the W. W. G. Chapters of Willamette Association: Astoria, 12 face towels; Gladstone, 3 combinations; Portland, 2 petticoats, 2 pie pans; Calvary Chinese, paper of safety pins; East Side, talcum powder, safety pins, pins, needles; Second German, Sr. 1 dozen wash-cloths, egg beater; Second German, Jr., 3 pair hose, spoon, 2 potato mashers; Glencoe, 11 handkerchiefs, combination, 6 face towels, 3 bath towels, 2 petticoats; Grace, 18 rolls 2-inch bandages; Highland, 9 gem pans, strainer, pancake turner; Swedish, Jr., 5 handkerchiefs; White Temple, 6 pairs white hose.

#### CHAPTER NO. 239, TIOGA CHURCH, PHILADELPHIA

This year has been the busiest and most profitable in the history of our Guild. For the first time the Guild was able to report as a 100 per cent Chapter in the Reading Contest. As a reward, the Guild was given a beautiful copy of Hofmann's "Head of Christ," which was framed and sent to the Rumanian Mission. Early in the year the attention of some of the members was brought to the needs of the Rumanian Mission. As a result, the girls decided to have the boy's clubrooms painted and wired for electricity, and later sent the following: 10 dolls, 5 games, 139 books, 7 scrap books, 2 pictures, 1 box of postcards. During the summer months, Ruth Alexander helped splendidly by taking charge of a club of girls at the mission.

In March we undertook the surgical dressing part of the White Cross work and 460 bandages and compresses have been made. The Guild has continued to clothe Verna, the little girl at the Orphanage, to provide gifts for her at Christmas and Easter time, and this year she was given a birthday party.

We have made 2 dozen dolls for Miss Cole, a missionary in Africa; 20 baby dresses, and 38 other articles of infant underwear for the Visiting Nurses' Society; 10 baby dresses, not yet disposed of; 25 rag dolls for the Italian Mission; 3½ dozen baby shirts for Southwest Africa; rolled 30

yards of muslin into bandages, and cut 2,500 quilt patches, 1,500 of which were sent to a Mission in Nevada, 500 to the Leper Colony in Singapore, China, and 500 to the Crow Indian Mission.

Besides this, 117 articles of used clothing were collected for the ship that was filled in "Fellowship"; 25 articles for the Red Cross, 64 glasses of jelly and pickles for the Baptist Home and Orphanage and Sunday school papers for Central America and the Italian Mission. During the year \$5 was donated to the Chinese Relief Fund; \$18 for Bibles for the Italian Mission; \$10 for hymn books for the Rumanian Mission; \$2 for the fruit fund for the Baptist Home.

About 70 visits were made, 27 plants taken to shut-ins and 22 bouquets given to foreign children during the summer. The customary Christmas Party for 73 poor children was given December 28. We are not allowed to raise money by concerts or suppers, so our total receipts for the year, \$212.59, represent voluntary offerings and dues of 10 cents a month.

#### PASADENA, CALIFORNIA

One of eleven Secretarial Rallies in California was held February 3, at Tremont Church, Pasadena. The motto for the evening was "Lighted to Lighten" and the decorations, music and talks were all in keeping with that thought. In the balcony was a large electric star, the symbol of the Guild, with blue and white streamers running the full length of the room. On the tables were acacia leaves dipped in blue, and candlesticks held white candles which, with the electric star, gave light enough until after the blessing. The place cards were hand painted with blue candle holders for tiny white candles and small gold stars for the flame. The program was most inspiring. After enthusiastic singing, Miss Gladys Skevington told of her recent trip to the "Golden Jubilee" in San Francisco, and Miss Helen Hobart gave an earnest inspirational talk. We have pledged \$150 on the Continuation Campaign and we shall not fail.

#### NOTES FROM MINNEAPOLIS GUILDS

*Temple Church*—Mission study book used once a month during the Sunday school hour, taught by Mrs. J. J. Runyan.

*Judson Memorial*—A luncheon set for Ora Reese, the new missionary to Porto Rico, whose support is cared for by Minneapolis W. W. G.—now making layettes.

*Fourth*—Missionary handkerchief shower. Each girl took the name of one missionary from the N. W. district, wrote her a Christmas letter and enclosed a handkerchief. We made a very realistic P. O. box of green crepe paper, "U. S. Mail" in white letters and the secretary sent the letters the next day. Replies are being read at our meetings as received.

*Fourth (No. 539)*—This Guild is made up of several Sunday school classes ranging in age from 16 to 30 years and we have found much success and interest in having one





WORLD WIDE GUILD GIRLS OF CAMAGUEY—A FINE CUBAN CHAPTER

class responsible for each meeting. Previous to Christmas we used one meeting hour for clothing various sizes of dolls for the Kodiak Orphanage, Kodiak, Alaska. A letter from Miss Mattson assures us our time was not wasted.

*Elim, Philatheas*—About 50 present at last meeting, program on China, in three parts: (1) Early beginning of Christianity in China and present accomplishments; (2) The work of "Our Missionaries," Misses Dahl and Hokanson, both of Elim church; (3) Present needs, selected from the Survey. These girls have been doing Americanization work in helping a Russian woman with ten children and have succeeded in getting a widow's pension of \$125 per month, the spending of which they are to supervise.

The girls of Elim and First Swedish church are planning a linen shower (towels, sheets, pillow cases, etc.) for the Scandinavian girls' home, Sheltering Arms.

#### THE MIRACLE SHIP IS LOADING!

The W. W. G. Tickets are now on sale! The fare is \$2.75 round trip!

Urge every girl to order her own ticket at once and to order for some other girl who cannot pay the fare herself.

The "ticket orders" (pledges) are bound ten in a book. Instructions to you, the "ticket agent," are printed inside the back cover. Please read them carefully.

Do not fill any "order" for less than \$2.75. If you have a Junior Guild, read them the note at the end of this letter and have the Counsellor make one pledge for the Chapter.

We have only 500 "ticket orders" for Northern California. Do not lose one. Do not waste one. Try to have several filled for more than \$2.75 each. Try to have at least one filled for *four tickets* —\$11.00.

#### ELGIN, ILLINOIS

Our Junior Guild composed of high school girls had a fine banquet, February 16, and I thought you would be interested in their program. They have been studying "Playing Square With Tomorrow," and the programs were printed in red hearts with the following topics: Playing Square—With—Tomorrow. They recently gave an effective little exercise in our Sunday evening service, have helped secure some of the 90 subscriptions to *MISSIONS* in our church, and are altogether Worth While Girls. The Senior Guild sent a lovely bouquet of flowers to their younger sisters.

#### CONTESTS

First report on Reading Contests received March 14 from Oneonta, N. Y.

First Theme on "Race Prejudice" received from Connecticut, and second from Massachusetts. Good for New England!

The Grace Machum Chapter of Fred-erickton, New Brunswick, pictured in April *MISSIONS*, is the Chapter which has won in the Reading Contest for the past two years. The "lady with the smile" in the center of the picture is Mrs. Edna Wilson, Executive Secretary of the Canadian Branch of the W. W. G.

The picture in this number of that fine girl in cap and gown introduces you to Grace Machum, a member of the above Chapter, and the first representative of a Canadian Guild Chapter on the foreign field. After her normal course and seven years of teaching she entered Gordon College, Boston, for the B.Th. degree, and sailed the next fall to the Telugu field, India. She is a very gifted girl, having been active in her home church, and it is not strange that after she had been in India a little while she changed her name

and is now Mrs. Arthur Matheson. I am so happy to show you such a fine type of Canadian Guild girl, and there are others.

#### OHIO'S THIRD CONVENTION

How shall I describe it? I could not do it justice no matter how many superlatives I used. Including the Toledo girls there were about 500, from March 10 to 12. Full of fun? Guess. Any good missionaries? Two of the best—Elizabeth Vickland from Assam and Mildred Kaminskie from Newark. Any chance to get acquainted? Well, you should have been at the Get-together Party Friday afternoon. See anything of Toledo? Yes, indeed! We had a fine auto ride all around the city. Any good missionary plays? One that was beautifully impressive, "The Two Masters," and several effective dialogs and monologs. Was the banquet nice? The best ever and the prettiest. Any new Contest songs? All new ones. The prize



MRS. ARTHUR MATHESON

song went to Cincinnati, which had the largest delegation. Dayton—they had 83 girls and covered 11,890 miles, and no reduced railroad fares either. Where do they go next year? Cincinnati, Ninth Street Church, March 15-18. (Nothing like getting ready before you start.) Did they have the early communion service? Yes, and it was such a beautiful service. Dr. Vincent and eight deacons were there at 8:30 A.M., and to the credit of the W. W. G. so were the girls. How was the Consecration service? Filled with the consciousness of the Master's presence. Thirty girls pledged Him their lives for definite missionary service. It was a holy hour, indeed. Was "Mother T" as dear as ever? More so in every way. What about "Alma Mater"? She is too full for utterance and so thankful for such loyal, earnest Worth While Girls. Did they have a Convention motto? Indeed they did—"The Heart of Ohio World Wide Guild for the Heart of the Master."

*Faithfully & truly,  
Alma Mater.*

Chapter 1875, Winfield, Kansas, gives us a new song:

THE SONG OF THE COVENANT

Tune, "As a Volunteer"

Mindful of the millions  
Who in darkness grope,  
Remembering Jesus  
Our Light and our Hope,  
We have pledged our service,  
Money, time and prayer,  
We have covenanted  
In Christ's work to share.

CHORUS

Worth While Girls are wanted  
The World to Win!  
Are you of the number  
Who count in?  
Jesus claims your service  
His great church to build.  
Come and be a member  
Of the World Wide Guild.

So many sit in darkness  
Denser than the night;  
Knowing not that Jesus  
Said, "I am the Light."  
Gratefully we pledge Him  
Money, time and prayer,  
Gladly covenanting  
In His work to share!

NEW YORK W. W. G. HOUSE PARTY

The second Guild House Party will be held at Keuka College, August 14-21, 1922. Registration fee of \$2 should be paid at once to Mrs. Ralph W. Kirby, Bainbridge, New York, through whom rooms must be reserved.

Continuation Campaign Notes

Reports Received by the Executive Secretary on March 15th

WEST VIRGINIA — \$3,000 pledged by W. W. G.

OHIO—\$2,020 pledged by W. W. G.

DENVER—\$1,000 pledged by W. W. G.

PITTSBURGH—\$600 pledged by W. W. G.

NEW JERSEY — Eight Chapters have pledged an amount equal to half the quota for the state. In two Associations, two Chapters pledged more than the Association quota.

KANSAS—Kansas issued Gilt Edge Stock —1,400 shares at \$1 per share. A very attractive certificate is issued for each share, stating that the holder will receive "rich dividends in Lives Redeemed, Schools Built, Hospitals Maintained, Natives Christianized, and His reward, 'Well Done.'"

CALIFORNIA—The District Secretary sent out a novel letter part of which is given here:

A Clever Idea From Spokane

The World Wide Guild of the Grace Baptist Church recently closed a four-weeks' contest in getting subscriptions for *The Baptist* and MISSIONS. Eleven names were sent in for the combination and eight for MISSIONS alone. We asked for a minute speaker to be given place at the morning and evening services, and one morning the enclosed conversation took place between two W. W. G. girls. Others have promised subscriptions later, and we expect to be responsible for this work in the church right along.

"THE BAPTIST" AND "MISSIONS"

CHARACTERS: *Miss Church Worker*  
(Carrying copies of MISSIONS and *The Baptist*.)  
*Miss Church Member*  
(Carrying copies of secular magazines.)

Coming in from opposite sides of the platform they meet in center and greet each other cordially.

*Miss Church Member*: Good morning, *Miss Church Worker*.

*Miss Church Worker*: Good morning, *Miss Church Member* (tapping the magazines in *Miss Church Member's* hands). "I should like to see you add to your magazines, these two (pointing to her own magazines, MISSIONS and *The Baptist*). I know you like to be posted on world events.

*Miss C. M.*: Yes, I do like to be posted, but these do very well for me (she pats them fondly, and laughs good naturedly). I really couldn't give them up. The account of the Conference on Limitations of Armaments is so fine; I wouldn't miss that for anything.

*Miss C. W.*: Yes, it is fine—makes one proud to be a Baptist these days. Did you know that one of our Baptist Missionaries was of great help in bringing about a better understanding of the Japanese position?

*Miss C. M.*: No, who was that?

*Miss C. W.*: Dr. William Axling, for twenty years, a Baptist Missionary in Japan.

*Miss C. M.*: But these (pointing to her own magazines) don't mention him at all.

*Miss C. W.*: I know they don't. That is just why I say you need *The Baptist* or MISSIONS, or both. They give world events from a Christian viewpoint, besides keeping you informed on Baptist mission work.

*Miss C. M.*: But you see I'm not so interested as you in Baptist mission work.

*Miss C. W.*: And yet I heard you in Current Events Club call attention to a very remarkable missionary person.

*Miss C. M.*: What do you mean—Dr. Ma Saw Sa? Why, she isn't a Missionary at all—just a remarkable physician who has again proven that women are as capable as men.

*Miss C. W.*: That is where your secular papers have failed again to give you all the truth. Dr. Ma Saw Sa is decidedly a missionary person. She is a product of Foreign Missions, and was brought to the United States by our Woman's American Baptist Foreign Mission Society, as its guest at the Jubilee Meetings. There were others just as interesting and remarkable.

*Miss C. M.*: Well (long pause), I guess you are right—I do need those magazines of yours. Where may I send in my subscription?

*Miss C. W.*: The World Wide Guild girls will be very glad to take your subscription right back there by the door. (Each leaves the platform by opposite way from the way they came.) Good-bye, you will never regret it.

*Miss C. M.*: Good-bye, and thank you.

News From the Field

Nebraska chapters are working on a state standard of excellence. The reward, a beautiful silk flag, is held this year by a chapter of country girls at Silver Creek. A visit to the chapter revealed their worthiness and proved once more that whether in country, town or city one little group of girls working and serving together can do big things. They have 15 members. They have read 119 books, held one study class, given two public programs, sent two Christmas boxes—one to Miss Crisenberry of Assam, the other to the Fellowship House in Omaha—and in addition now have the following White Cross articles completed and ready to send: 5 little gingham dresses, 6 rompers, 1 baby layette, 5 crib quilts, 20 scrap books, 100 post cards, 12 jointed animal toys, and 1 dressed doll. Every girl is giving intelligently to the mission cause. What is the secret? It is

better to ask *who* is the secret. The answer is a busy farmer's wife, with six children, and on a big farm. Her heart is on fire for Christ. She is a choice Christian mother and a leader in things that count.

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West Virginia grows big records. The chapter at Gauley Bridge won the reading contest last year and wins again this year. The president, Ruth Harvey, is a reading genius. Her list of books read numbers 63, and 8 copies of MISSIONS extra for good measure.

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The chapter at Parsons, Kansas, jumped from a membership of 60 to 104. They meet twice each month on Sunday afternoon. Their fine posters, original invita-

tions and spicy programs always bring a crowd. This year there are two sides—the Montgomerys and Lamp Lighters—competing for points. The record in membership growth is kept by adding a color block to a quilt. Last year they planted trees. A new member added a new leaf. Their latest plan for stimulating interest, enthusiasm and efficiency was that of two mock basket-ball teams. Each had a captain, coach and referee. The ball moved toward the goal according to points gained by programs, books read, attendance, new members and service.

*Helen Crissman*  
Field Secretary



#### KIDDIE KRAFT

"Now is the Winter of our discontent made glorious Summer by this son of York." In these words of Richard III., Shakespeare voices not only for his own time, but for all time, the confidence and hope of age in the promise of youth. If we could not see the glorious possibilities in "these little ones," we should not pay the price which many of our leaders do, to prepare them for their responsibilities. The Heralds have had a beautiful time this year with their attractive programs, and the Love Chain, and all the occupations that have been suggested in their missionary life.

Shall we let this awakened interest take a long sleep, through all the Summer? The little children do not observe vacations, the days are all alike to them, and it would seem a pity to waste the enthusiasm that we have kindled, for lack of a little extra effort. There are many things to suggest that will conserve that interest through the Summer, and bring them together in October eager to tell what they have done and show what they have made. Ask each one to make a scrap book, gather two packages of flower seeds from their own or a neighbor's garden and have them labeled clearly, and collect some odds and ends of pretty colored worsteds. These are to be brought to the first Herald meeting in October, to be given to some little friends and brothers for Christmas. Then, how I wish every Herald could have one of the most beautiful painting books I have ever seen! It is called "Other Children," and has eighteen postal cards with the outline picture ready to be colored. There are six sheets, with three cards on a sheet, all the pictures on one sheet being alike.

There is a sample picture colored for each sheet, so the coloring is directed. The pictures are, three boys, Japanese, Eskimo and African, and three girls, Chinese, Indian and South Sea Island. These eighteen cards could be sent to some children in an orphanage or Missionary Home or to a missionary to be given to a child in her school. There would be one card a week for all Summer, and that would be a constant reminder of the Herald Band and its ideal. Order the "Other Children Postcard Painting Book" from the Missionary Education Movement, 150 Fifth Avenue, New York City, 50 cents.

#### HOW THEY EARNED THEIR MONEY

A few letters have been received in answer to the call in MISSIONS for reports on how the Campaign money was secured. Also a few more names should be added to the list of those securing their money within a few days of getting the containers for the Foot of Dimes.

Mildred Jones and Eleanor Gable, Camden, N. J.; George Hoffman (a Jewel), West Chester, Pa.; Helen and Alverna Jeffrey and Louise and Catherine Boyd, Greensburg, Pa.; Marguerite and Douglas Allen, Huntington, W. Va.; Dorothy Floyd, Helen Rimer, Mabel Wolf, Virgil Powell, Evelyn Jones, Chas. Barnett, Hayden Powell, Maynard Young, Glenville, W. Va.; Vivian Hansen, Goldfield, Iowa; Edith Leslye, Florence Green (two feet filled the second day), George Squires (Jewel), Brooklyn, N. Y.; Dorothy Hyatt, Fenner, N. Y. (Every member of the Company in Fenner Church has a Foot of Dimes by February 10.)

As to the way in which the money was

earned or acquired, the letters from the children speak for themselves.

*Scotia, N. Y.*—In March MISSIONS you ask the children to write you a note telling how they got their foot or feet of dimes. I got the first foot in our Society, but it was not much credit to me as my good friends in the church gave me the dimes. Then our leader thought we might like to sell candy to earn dimes. So I got busy right away and earned another foot selling candy. Now I have both feet and feel better. The candy was bought at wholesale and we earned four dimes on a box, so you see I sold three boxes and am only seven years old. Many of our Society are now selling candy. Best wishes to all the Crusaders and Heralds.—*Noll B. Burroughs* (A Herald).

*Erie, Pa.*—I am a Crusader nine years old. I am writing to tell you how I earned my Foot of Dimes. I shoveled snow and I helped a boy deliver papers. Yours truly, —*Russel May*.

*Frederick, Kansas*—We are sending you one yard of dimes. We got pennies, nickels and dimes from uncles, aunts and grandparents, which we saved in our Dime bank. Mamma keeps the MISSIONS. We have no C. W. C. here, but wish to help the C. W. C.'s get their Love Chain of Dimes. Wishing you good luck.—*Marvin Rolfs*, 9 years; *Ruby*, 7 years; *Hugo*, 3 years.

*Providence, R. I.*—I am a Crusader of the Central Baptist Church. I have handed in my Foot of Dimes and earned them all myself. I earned them by taking care of my sister, drying the dishes, making my bed and dusting my father's desk. Respectfully yours—*Dorcas Jencks*.

*Biddeford, Maine*—The way I filled my Foot of Dimes, I earned 20 by running errands for mother or daddy and Miss Brackett gave each girl one to start with. My uncle, aunt and cousin each gave me one, grandma gave me two and mama and papa gave me two, making my Foot of Dimes full. Hoping to see you down at Ocean Park this summer, cordially yours—*Ruth Edwards*.

*Northwood, N. H.*—I saw in MISSIONS that you wanted to know how we earned our Foot of Dimes. I earned mine washing dishes for mamma. I sent two valentines to two missionaries. One missionary sent me a blotter with a nice verse on it. She sent me a pretty postal card, too. Twelve of our Crusaders handed in their Foot of Dimes in February. We sent in \$15 on our quota.—*Helen Goodwin*.

#### WHO HAS A FINER RECORD!

Two companies in West Virginia had paid \$75 to the Campaign on March 1st. Still another company at Williamson has sent \$51.75, the largest amount from any one company reported.



## PUZZLE FOR THE C. W. C.

The names of the boys and girls giving the correct answers to this puzzle will be printed in July MISSIONS.

1. Carey
2. Judson
3. Xavier
4. Brainard
5. Hope
6. Crawford
7. Moffat
8. Barkley

Take one letter from the names of the missionaries given above, according to their Arabic numbers, to make the names of the countries in which our Baptist missionaries are working. For instance, the first country is spelled with nine letters taken in order from 5-7-1-7-5-4-3-6-2. They spell "Porto Rico."

- |     |           |             |
|-----|-----------|-------------|
| (b) | 5 letters | 4-2-6-3-8   |
| (c) | 4         | 1-2-8-7     |
| (d) | 5         | 6-5-4-2-1   |
| (e) | 6         | 7-8-1-2-8-6 |
| (f) | 6         | 3-7-8-4-1-6 |
| (g) | 6         | 7-5-3-4-1-6 |
| (h) | 5         | 2-8-5-6-2   |

If I were going to work this out, I should first get all the countries spelled with six letters together, those with five, and those with four, in which we have Home or Foreign Missionaries, then it would be simple to fit them to the figures. Make out the list and send it to Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y.

*Mary L. Noble*

218 Lancaster Ave., Buffalo, N. Y.

## Sendai Girls' School, Japan

In the northern province of Tokoku, sometimes called the Scotland of Japan, where the island rises up in angry mountainous and rocky formation and where the rigorous winters test the vitality of the hardest inhabitants, the Shokei Jo-gakko or the Sendai Baptist Girls' High School sends forth its beneficent rays. The strategic position which this school occupies is shown in the following extracts from a recent letter from Miss Mary D. Jesse, the principal:

"The Government is coming to look upon our school something as a model. Our higher Domestic Science course is the only one north of Tokyo. Often guests, heads of other schools, are sent by the government to visit us. We had 18 such visitors last week. The old conservative spirit is breaking down. The government schools want the newer methods of education and once again they are looking to our Mission schools to lead.

"Recently one of the teachers of the Tokyo higher Normal was sent out by the Department of Education to inspect the schools in this province. He visited us with the head of the Sendai office. Could you have heard them talk you surely would have been encouraged. They spoke so highly of our Christian schools and said the government was looking to them for help in this age of adjustment. They asked if we could put in a course in foreign etiquette and foreign sewing, especially the making of children's garments, for they said manners, style of living, clothing, must all change in this new age. At a meeting called by the educational inspector of all schools in the district, our school was praised highly for teaching methods, faculty—in fact everything but equipment. In this respect we were at the bottom of the

list. They wanted to know how we got together such a faculty, for we had the pick of the teachers of the North."

The lack of dormitory space to accommodate those who are applying for entrance to the school is proving a desperate problem to Miss Jesse. She writes: "We will graduate only 29 and we should take in at least 125. It seems as if I hadn't the strength to face the beginning of the new term. Last year the strain of saying 'No' and the long conferences necessary to convince people that we could take no more, nearly finished me."

Mr. Wynd, the chairman of the Board of Trustees, writes also about the crowded condition: "The Principal of one of the City Girls' Schools sent word that some of the brightest girls in his school—girls who usually made early application to the Government High Schools—were this year after graduation making plans to enter our Baptist Girls' School. Last year some girls literally camped on the grounds and would take no refusal. They knocked at the door of the school until in sheer desperation it was opened, and there they are. They are called the gypsies of the institution for they have no settled classroom. Sometimes they study in the halls, and sometimes they steal stealthily into a room that is temporarily vacant, and leave it with a rush when the real owners of the room appear. They are perfectly good natured over their difficulties, and happy to have the opportunity of being in the school and studying in any odd corner."

Land has been purchased and plans made for erection of more dormitories. At a recent meeting of the alumnae they unanimously voted to undertake the raising of 10,000 yen (\$5,000) to aid in the plans for the further development of the school. The balance needed is included in the askings of the W. A. B. F. M. S.



A STUDENT GROUP OF THE SENDAI (JAPAN) BAPTIST GIRLS HIGH SCHOOL

## - THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON  
100 Alta Avenue, Yonkers, N. Y.

### Some Springtime Suggestions

#### ENTERTAINING DELEGATES

During the W. B. F. M. S. Jubilee Meetings last year, the work of the hospitality committee at Rochester was so magnificently done that Mrs. J. C. Davis, chairman of that committee, was asked to explain the system for the benefit of *Forum* readers who may have to handle a convention or association crowd.

Three cards were used—a delegate's card, a hostess' card and an introduction card. The first two sets of files were taken to the registration church and kept intact through the meeting. The delegate's card contained blanks for the name, address, association, office, church to which assignment for her entertainment had been made, name of hostess, address, car line to be taken, hostess' phone number, and the explanation "Will (or will not) be called for."

The hostess' card was headed with the name of her church and contained blanks for her own name, address, 'phone number, car line, the number of delegates she was willing to entertain, and the names of those delegates as per assignment.

The third card was a blue one, for distinction, and served for identification and introduction of the delegate. Its blanks were for the name of the church responsible for the given delegate's entertainment, the name, address, 'phone number, car line and specific instructions of the hostess, and the signature of the chairman of the hospitality committee.

The fourteen or fifteen churches entertaining were assigned different rooms or localities in the registration church, proclaimed by large placards, each room so marked being in charge of a member of the hospitality committee of that church. A delegate, identified by the filing cards previously mentioned and properly qualified by her credentials, received her blue card, proceeded to the church headquarters corresponding with the inscription at the top of the card, and interviewed the member of the hospitality committee. Hostesses and guests were thus brought together after the first evening service; and what is usually accomplished with much delay and confusion was consummated most expeditiously. Try the plan and conserve energy on the part of both guests and entertainers.

#### OUR GARDEN OF METHODS—A SPRING SYMPOSIUM

It is one of the hopeful things that nearly

every conference or convention nowadays has its methods session, at which tried-and-proved-good plans may be exploited. The following symposium, called "Our Garden of Methods," was prepared for a New England conference of the W. B. H. M. S.:

1. Preparing the soil for an increase over last year's efforts.  
How create a better missionary atmosphere in the church.  
How cooperate more effectively in The New World Movement?
2. Laying out the garden beds.  
Why continue the woman's mission circle under our new denominational plans?  
How secure closer cooperation with State and District organizations?
3. Planting the seeds.  
Suggestions for increasing missionary interest in the Sunday school, Young People's Society, children's organizations, etc.  
How promote reading clubs, study classes, etc.?  
Examples of successful programs.
4. The Divine element.  
What has been wrought through prayer in your missionary society?  
Suggestions for better devotional services.
5. Harvesting.  
How enlist new women?  
How get correct reports from the churches?  
How secure new pledges from women not enlisted in the New World Movement?

#### How They Spell in Spokane

##### A LIVE PROGRAM FROM "MISSIONS"

"O dear, just see that snow!" said an anxious member of the program committee as she dressed for the January missionary meeting, "and the meeting is away out on the edge of town. I suppose that, like last year, there will be only three or four present. Still, since we have been using *MISSIONS* as a basis for our programs, the attendance has increased wonderfully."

"Well, who would ever have supposed we could get so many out on a stormy day!" she exclaimed two hours later. It was a "different" meeting, truly, and so full of spice. There had been a spelling bee of a new variety. It went something like this:

The teacher called for the spelling and definition of various words, the first being "Russia." "C-h," began the pupil. "No, no," said the teacher, "I said to spell 'Russia'." "Well, that's what I am doing, and I'll prove it, too, if you'll let me," was

the reply. "C-h-a-o-s, for Russia is chaos just now, politically, mentally, morally and physically. If you don't think so, read *MISSIONS*."

So it went on, with surprised (?) interruptions from the teacher. India was spelled c-a-s-t-e; Europe was spelled r-e-h-a-b-i-l-i-t-a-t-i-o-n; China, a-w-a-k-e-n-i-n-g; Burma, r-e-c-o-m-p-e-n-s-e; Africa, h-o-p-e; Indians, o-p-p-o-r-t-u-n-i-t-y; opportunity, r-e-s-p-o-n-s-i-b-i-l-i-t-y; prohibition, s-u-c-c-e-s-s, and so on. When "Philippines" was called for, the pupil said: "Well, our president says she always spelled it P-h-i-l-i-p-p-i-n-e-s, but nowadays we spell it p-r-o-g-r-e-s-s." "Yes," said the teacher, "of course we must be modern and up-to-date." "That's why I took the data for my definitions from *MISSIONS*," was the answer; "and I guess that's why the subscription list among our people is increasing."

"Spell 'Japan'," said the teacher, when the affirmative nods from the audience ceased; and the pupil addressed began, "c-r-i-." "Well, what are you children doing?" asked the teacher. "Reading *MISSIONS*, so that we know the c-r-i-s-i-s in Japan challenges us now," was the reply. "Buddhism is copying the form of Christianity without its soul, and in politics militarism is doing its best to rule the state."

When the word "Mormon" was given and spelled m-e-n-a-c-e, another pupil interrupted with, "O, teacher, that isn't the way to spell the word. It should be z-e-a-l," and she gave her reasons. "They're both wrong," exclaimed a third. "It should be spelled B-i-b-l-e-s-t-u-d-e-n-t."

One of the best definitions was in response to the request to spell *MISSIONS*. The pupil spelled i-n-f-o-r-m-a-t-i-o-n, and said she knew that was right because all the pupils had been able to prepare their lessons from material found in the Magazine.

The last word was a stirring appeal for personal consecration, by the circle president, who spelled "missionary," Y-O-U. When the vote by ballot was taken as to which spelling and definition were best, the pupil receiving the most votes was given a candy cane as a prize. Such zest as there had been and so much information given in a new guise! Even the dainty refreshments which our hostess served were "different"; for what looked like poached eggs on toast proved to be peaches and whipped cream on cake; and everyone came away more than repaid for braving the storm.—*Program Committee of Central Baptist Church, Spokane, Washington.*

#### A POPCORN MEETING

Some time ago Mrs. George H. Cross, of Muskegon, Michigan, wrote of a "Popcorn Meeting," suggested by a testimony meeting in her church where there was so much life and "pep" that often two or three were on their feet at once, anxious to take part. It appeared feasible to her

to have an entire missionary program, seemingly voluntary, but in reality well prepared, given by having the participants offer their services in song, story, poem or fact so vivaciously and quickly that it would be "snappy." Popcorn balls and taffy would furnish appropriate refreshments. Any one liking the idea is recommended to use as subject matter (lubricated with music) the contents of *Missions* for December, 1921, or of *The Baptist* in its World Survey numbers of January 7 and 14. It would be an easy and pleasant task to assemble such a program.

### A Novel Program

*Dear Missions:* We studied Mrs. Montgomery's book, *The Bible and Missions*, this year and found it intensely interesting. At the Christmas meeting we had a review of the whole book. I should like to tell you of a feature of this review.

In our study we took Mrs. Montgomery's statement, "The Bible is Christocentric," as the key to Part One of the book. Each member was provided with a card on which were two circles, a small one in the center of a large one. In the center circle was the word "Christ," and on the radii running for the circumference of the small circle to that of the large circle each wrote the Scripture passages she found that referred to Christ.

In our review we demonstrated this with a drill given by the girls of the W. W. G. The girls entered, each carrying a Bible, and slowly formed a circle. The class was reminded of the device on the cards and the study of the Bible as Christocentric, and promised that the girls would demonstrate the device.

The girls then gave the following drill, illustrating that the Bible must be held above all else; must be put into the head and kept in the heart; must be held out to others around us; and the Christian must be constant in these three things.

- Bibles above heads..... 1, 2, place
- (1) Hold 1, 2, 3
- Bibles to position..... 1, 2, place
- Repeat
- Bibles on heads..... 1, 2, place
- (2) Hold 1, 2, 3
- Bibles to position..... 1, 2, place
- Repeat
- Bibles on heart..... 1, 2, place
- (3) Hold 1, 2, 3
- Bibles to position..... 1, 2, place
- Repeat
- Bibles held out..... 1, 2, place
- (4) Hold 1, 2, 3
- Bibles to position..... 1, 2, place
- Repeat
- Repeat (3), (2), (1)

Then a rope of red Christmas tinsel was thrown around their shoulders, binding them into a closer circle, and one by one they repeated the following significant verses from memory:

Gen. 49, 10; Num. 24, 17; Deut. 18, 15; Ps. 2, 7-8; Ps. 72, 17; Isa. 9, 6-7; Isa. 60, 3; Matt. 3, 17; 2 Cor. 4, 6.

Then we were led in prayer that we might appreciate the wonderful place of Christ in all God's plan and that Jesus might ever be the center of all for each of us.

The study of the book was a delight and we are grateful to the author for it.

Sincerely yours,

BESSIE PATERSON.

Clinton, Iowa, Jan. 14, 1922.

### As Uncle Sam Helps It Along

The Christian Americanization Department of the W. A. B. H. M. S. supplies the following excellent tableau program, the materials being available either at the Literature Department of the General Board of Promotion, or at the Christian Americanization Department, 2969 Vernon Avenue, Chicago.

The frame for the tableau may be made in the usual way, with four long boards to represent a picture frame, the scenic effect being heightened by covering the boards with black gauze. The words, "Christian Americanization," should be above the frame.

Tableau 1: "As Uncle Sam Helps It Along." Foreign home. Mother stands by table with sleeves rolled up and hands covered with flour, as if working bread. Boy holds up a *Youth's Companion* just from the mail, his face and attitude expressing joy; or, if possible, have a postman handing the magazine to the lad.

The "Story of Joe" is told, from the leaflet, "The Conquest of Volunteers."

Tableau 2: "By Way of the English Lesson." Table with red cover. On one side is a woman in foreign costume. At the back is the teacher, each one holding a book—a First Reader. The teacher is pointing to a sentence. Reader gives "The Story of Mrs. Fabri," from the same leaflet as above.

Closing Tableau: "For a Christian America." Have figure on box representing the Statue of Liberty, torch in hand, a scroll in the other, New Americans in various costumes kneeling before her holding up their arms as if in supplication. (See Christian American Poster). Have solo, "Do You know the World is Dying for a Little Bit of Love," follow without announcement. Close with prayer.



### A Chance to Help

Shanghai Baptist College Library needs standard literature and history; also new books. We would be glad to have copies of the National Geographic Magazine before 1911 and also of Asia from 1917 on. Any of these can be sent by mail. If you have any doubt as to their value to the library, if you would correspond with us before sending we could decide whether they would be worth sending for our use.

F. J. WHITE, Shanghai, China.

### Merited Official Recognition

We have received from R. H. Rivenburg, Assistant Head Master of the Peddie School, copies of a telegram from the Governor and letters from the Commissioner and Deputy Commissioner to Dr. Sidney W. Rivenburg on the occasion of his receiving a Silver Service Medal from the English Government. Dr. Rivenburg went out in 1884, and has been thirty-seven years in service.

TELEGRAM FROM THE GOVERNOR

Shillong, India.

Reverend Rivenburg, Kohima:

Governor sends hearty congratulations on your well-merited Kaisar I. Hind Silver Medal.

Private Secretary, Assam."

LETTER FROM THE COMMISSIONER

My dear Dr. Rivenburg:

Allow me to offer you my sincere congratulations on the K. I. H., which comes as a tardy recognition of your work for the Nagas; tardy, but I hope not too late to be acceptable.

LETTER FROM THE DEPUTY COMMISSIONER

Dear Dr. Rivenburg:

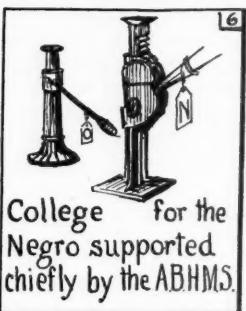
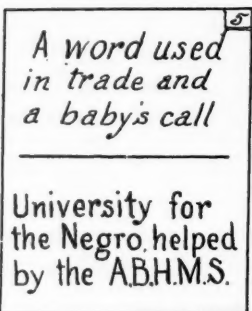
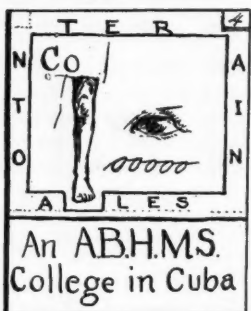
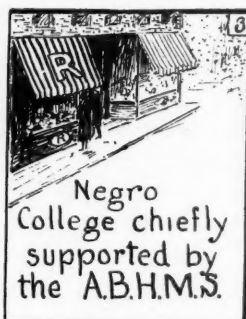
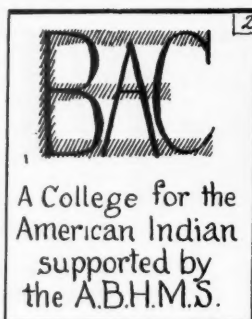
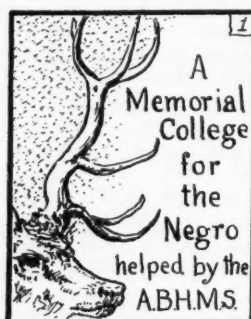
I am glad to see the Government has at last recognized—poorly enough, perhaps—the work you have been doing for thirty years or more. However, even the merest recognition is perhaps not without a value of its own, and the reward always lies in the work itself. Permit me to offer you my congratulations.

Dr. Rivenburg sent his brother this explanation regarding the conferring of the medal: "At the time of Queen Victoria many honors were bestowed on people for various services, but only military people. She or someone in her name thought civilians served the State as well as soldiers and deserved State praise as well as soldiers. Accordingly in India three honors were created: the *Kaisar I. Hind* (King or Sovereign of India) *Silver Medal* for good services as nurses, teachers, philanthropists, etc.; second, the *Kaisar I. Hind Gold Medal* for the same sort of service but above the common herd; third, the *C. I. E.* (Companion of Indian Empire) for extraordinary service.

"The third is an Order and recipients write the letters after their name the same as D.D., etc., but not so the K.I.H. which is the Government's way of saying to one what Roosevelt would mean if he should say, 'Your work has been bully!' I have never had a very high opinion of the silver medal, as it is the smallest public recognition given, but when the Governor, Commissioner (Divisional Vice-Governor), and Deputy Commissioner (sort of a mayor of a district), respect it enough to offer their congratulations, just as when a son is born, perhaps I had better raise my opinion of the trophy. This was given, of course, for my civil work of teaching, doctoring, etc."



# MISSIONS' PUZZLE PAGE



ORIGINATED AND DRAWN BY BERTHA BENNETT

## SERIES FOR 1922. No. 4. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Three prizes will be given, as follows, for the year 1922:

**First Prize**—Two missionary books, selected by the winner, for correct answers to the 66 puzzles in the eleven issues of 1922.

**Second Prize**—One missionary book, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66.

**Third Prize**—A year's subscription to *MISSIONS*, for correct answers to four puzzles out of the six in each issue, or 44 correct answers out of the 66. The subscription will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

### Answers to April Puzzles

1. Miss L. C. Coombs.
2. Rev. and Mrs. J. A. Howard.
3. Rev. and Mrs. M. R. Hartley.
4. Rev. and Mrs. Z. D. Browne.
5. Rev. and Mrs. J. H. Oxrieder.
6. Miss Amorette Porter.

### A Common Error

The new church building was *formerly* dedicated on March 20. But what the writer meant to say was "formally" dedicated, quite a different word. Look up both words in the dictionary in order to fix the difference in mind.

### Words Often Misspelled

Magazine, not magizine  
 Handicap, not handicapp  
 Piecing, not peicing  
 Mademoiselle, not madamoiselle  
 Nucleus, not nucleous  
 Consummation, not consumation  
 Severance, not severence  
 Attendance, not attendance  
 Pervaded, not prevaded  
 Mohammedans, not Mohamadens  
 Propaganda, not propoganda  
 Resuscitating, not resusitating  
 Calvary, not Calvery  
 Extension, not extention  
 Penitentiary, not penetentiary  
 Stabilize, not stableize  
 Claimant, not claiment

### Good for the C. W. C.'s

#### SUCCESSFUL PUZZLERS

Two girls from Company No. 204, Framingham, Mass., sent fine lists of sentences from the February puzzle: Anna Jefferson, 11 years old, 60 sentences; Harriet Wadsworth, 10 years old, 33 sentences.

The answers to the puzzles U-Auto-Know are:

1, Detroit; 2, Page; 3, Franklin; 4, Pope; 5, Ford; 6, Hudson; 7, Pierce-Arrow; 8, Peerless; 9, Oakland; 10, Cole; 11, White; 12, Cadillac; 13, Hup; 14, Dodge; 15, Maxwell; 16, Saxon; 17, Mathewson; 18, Overland.

No one had every one of these just right, but some answers were exactly as good as these, so I am putting in the names of all who had what should be considered a correct list.

Donald Bourdon, 12 years old, Roseville, Calif.; William Snow, Fall River, Mass.

Correct with one exception: Harold Calver, Chillicothe, Ohio; Helen Goodwin, Northwood, N. H.; Ruth Edwards, Biddeford, Maine; Betty Wheeler, Mystic, Conn.

### We Want to Be Just to All

*MISSIONS* never wishes to misrepresent any people, religion, or movement, and we are glad to give this note of correction from Rev. Lee Lewis, of the Karen High School:

"I want to call your attention to a mistake in *MISSIONS* of October, 1921, from a clipping taken from *Record of Christian Work*, which should be brought down to date. Misses Chapman and Waldron, two English ladies, who have been successful in establishing Deaf Schools in other countries, notably several in India and Ceylon, are working now in Burma to establish a permanent Deaf Mutes Institution. The school celebrated its first birthday in August, 1921. The public is generously supporting it. All races and creeds unite and there are about 20 pupils there now. Contributions have been sent in from many places. The Burma Christian Endeavor Union donated Rs. 50/ last year and the Tharrawaddy school and friends sent in Rs. 200/ two months ago. It is a Christian institution.

"It is not quite fair to say that neither Buddhism nor any other native cult does anything for these unfortunate classes or for the lepers, many of which are being cared for in Christian or government refuges, for the Burman is generous and gives to these classes when occasion demands. I waited in an Indian shop in Rangoon for thirty minutes one morning and the beggars averaged nearly one a minute. I asked the Moslem storekeeper how many beggars came each day and he, hoping to get into my good graces, said '1,000.' I think the writer of the item referred to meant to say there was no *organized* work for them conducted by the non-Christian peoples."



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### PRaise FOR NOWGONG SCHOOLS

In his inspection notes the Minister of Education in Assam says, under date of December 14: I visited this school today with the Deputy Inspector of Schools and have been much pleased with what I saw. This is probably the most interesting of all the schools I have hitherto visited in the Province. In addition to the ordinary teaching there is the training class attached to it and the Missionary ladies seem to take very keen interest in this work. The drawing, weaving and embroidery work are splendid and the Mission authorities may justly be proud of their achievements. There are some maps hanging on the wall which may vie with any thing of the kind elsewhere.

The building accommodation is insufficient; the rooms are overcrowded. The school which is doing such useful work deserves every consideration and any money spent on it would not be misspent. It is a question of necessity, not of luxury.

MAJID, Minister of Education.

### CHRISTIAN LITERATURE FOR MISSIONS LANDS

Have you ever thought of Louisa Alcott's "Little Women" as a missionary book? Yet that was the purpose it served some thirty years ago when it fell into the hands of a little school girl in India who found in it a world of happiness and freedom, activity and interests such as she had never dreamed could exist for girls. This little girl, Lilavati Singh, who grew up to become known in both hemispheres as a leader among Oriental women, in later years gave much credit to this book for stirring her imagination and giving her the impulse to help make such a life as American girls enjoy possible for girls in India.

With our tables piled high with magazines, our libraries full of books, the public libraries and book stores in practically every town, we cannot imagine the dearth in the Orient of good clean literature for Christian boys and girls to read. Ten years ago a group of women representing the Women's Foreign Mission Boards, set about to change this condition on our Mission fields. Their success in securing the translation of some of the best American books into Chinese, Japanese, Sanskrit and other languages and vernaculars, reads like a fairy tale. They have already—but I'm not going to tell you what they have done. Order the program entitled "Christian Literature for Mission Lands" from your nearest literature bureau, price 5 cents. We guarantee that you will have one of the most interesting programs ever known in your town.

### Colored Y. W. C. A. Training Conference

"Our aim is to train for colored leadership in the Young Women's Christian Association work as we train for white leadership," declared Miss Mary E.

Scott, at the close of the three-week training conference for Colored Y. W. C. A. secretaries, held at Hampton Institute "We have now an employed staff of 120 women in our colored associations, local headquarters and field, at least 75 per cent of whom have been trained as secretaries. The 18 girls, 12 of them college trained, who are taking the course at Hampton and who represent 13 states, have been selected because of special aptitude for the work. Hampton Institute was suggested on account of its social and religious activities. All the girls who have attended the training conference have had some experience. They as work secretaries, will later have charge of Girl Reserve units. In this conference the greatest emphasis has been put upon Bible study and religious education. We have emphasized the financial side, organization, leadership, volunteer work, committee management, and the relation of health to life and work. The conference has aimed to give technical knowledge and inspiration to secretaries so that they will be able to triumph over the many disappointments which they meet in their work."

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### Three Successful Years

The First Baptist Church of Bennington, Vermont, has completed its third successful School of Missions. Pastor W. G. Towart says: There is just one way that a church is going to keep alive its missionary spirit and that is by keeping the missionary program continually before it. We hope to pay 100 per cent of our pledge and feel that we must keep the people informed on the subject. To that end our program on missions covers the entire year.

Our Church School uses all the missionary material sent to the different departments and in addition we have a Junior Congregation. The first part of the morning worship is planned with this group in mind and closes with a story for them. This year we have used Miss Margaret Applegarth's "Junior Missionary Stories." The members of the Junior Congregation have a little textbook in which they write the name of the story each Sunday. The pastor meets this group at stated times, looks over the books, and then joins in a social hour in the game room of the Y. M. C. A., closing with refreshments.

Arrangements have been made with the Board of Promotion by which an illustrated lecture is given by the pastor the first Thursday evening of each month. Our people are stockholders in the great missionary enterprise of the denomination and as such are interested in the progress of missions. The subjects under consideration beginning last October and ending next June are: The Gospel in Japan, The Baptist World Challenge Abroad, China Today, The Ministry of Healing, Of Such is the Kingdom, The Bible and Missions, Christ at Work in Asia, Children of the Indian Empire, The Baptist World Challenge at Home. To make this series more effective our Ladies' Aid Society purchased from the Promotion Board one of the best stereopticons.

All this is in addition to our School of Missions. We think of this School as the church alive with mission study classes. By concerted action the various ages and groups of the church are meeting on the same evening for seven weeks to study selected graded texts. It is for father, mother, young people and children—the whole family is invited. This is our third year, so we have a well organized plan of procedure. A committee is selected to look over all available missionary books and

suggest what is best for this year. Another committee selects the teachers, a third attends to the advertising. The refreshments committee is selected from the Ladies' Aid, which furnishes the food for the occasion. The society is divided into districts and each take a Sunday in turn. In this way the work is not a burden to any one group. Paper plates are used and as the supper consists of sandwiches, cake or doughnuts and cocoa, there is a minimum of work. The children gather around the class tables in the primary room while the others draw their chairs in circles and enjoy the fellowship of the evening while eating. We begin promptly at 6 P. M. At 6:30 there is a ten-minute devotional service. At 6:40 class work begins. These classes are forty minutes in length. Then there was a general assembly in the church for the last period. About an hour was spent together, with a message from a special speaker. Among these speakers were Mr. Hanna of Burma, Dr. Lynch of the Congo, Mr. Myers of the Promotion Board who gave an illustrated lecture prepared by himself on the Baptist work abroad, and Rev. Samuel Bawden of India. In addition to the evening messages, these visitors also occupied the pulpit in the morning.

The average attendance for the past three years has been 101, 109, and 125 respectively. The primary and junior classes averaged 27 per cent, and the adult and young people 73 per cent of the attendance. There was a fee of 25 cents charged the adults, covering printing and incidental expenses.

The Congregational Church in the village carried on a similar school during the same period, which added to the interest of the occasion by a friendly rivalry.

## MISSIONS

FOR JUNE

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**The American Baptist Publication Society**, Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

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### News Items

The constitution of the Greek Government forbids the sale or distribution of any translation of the New Testament, or of the Old Testament other than the Septuagint. Under the Venizelos regime sale of the Bible in modern Greek was permitted, but since King Constantine returned to power, and the reinstallation of the former Metropolitan Theoclitus, the law has been put in force. *The Orient* says Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand.

The Scottish churches are launching a missionary campaign. Committees have been appointed on candidates for the mission field, work among boys and girls, and a press bureau. Missionary exhibitions are to be held in a number of the larger towns. It is proposed to hold in Glasgow for five days in October, 1922, a missionary congress, with 2,100 delegates from the Scottish churches participating in the campaign.

The foreign work of the Y. M. C. A. has had a remarkable growth, and its annual budget calls for over a million dollars. Its first secretaries were sent to India and Japan in 1889. The number has since increased to 200, who have associated with them more than 500 native secretaries. The Association is now well established in 16 foreign countries, and since the war has found new place in Central Europe through its welfare work.

A Chinese graduate student in Newton Theological Institution has translated Rauschenbusch's "Theology of the Social Gospel" into Chinese.

### PUTTING NEW PEOPLE ON THE PROGRAM

The Question Box in MISSIONS means so much to our missionary society. We use it every month, for the following reasons: The woman who has charge of the Question Box has to read her MISSIONS for that month thoroughly in order to be prepared to answer all the queries. Each woman to whom she assigns a question to be answered must read her MISSIONS some, in order to give a good answer at the meeting. Every person having a question to answer feels herself to be an essential part of that meeting. And lastly, we are always sure of at least twenty people in our audience (we average thirty-five) because we have assigned that many questions! How we do enjoy the discussions elicited by some of those questions! I earnestly trust the Question Box is to be continued indefinitely. We have more than 60 members in our society and it gives us an opportunity to make program assignments to twelve women who might not otherwise be put to work.—Mrs. J. S. Lemon, Centralia, Ill.

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